

FOREWORD

Swami Svayamananda of Kashmir is in himself a miracle, a Grahsti (Forest Officer) and a Prominent Saint, a devotee, who has become the chosen medium of Goddess Uma Herself. In accordance with his earlier appeal and public response to the same, the holy shrine of Uma Nagari is being reconstructed as one of the most prominent Tirthas in India, of which all devotees may be proud. A Mahayagya is being performed at the shrine every year with great enthusiasm and devotion.

The Ashram publishes in this pamphlet a revised edition of Swami Ji's original appeal for funds. Along with it is also being published a brief biosketch of the Swami Ji and the authentic history of the Shrine based on careful research on spot by Swami Ji himself. It is hoped that public will give a warm reception to this publication and contribute generously, for the glorious cause.

Grateful thanks are due to Shri Satyanand Ji (Mahant of temple), Shri Janki Nath Ganhar, Shri J. N. Koul, Shri Jia Lal Pandita Shri B. K. Mam, Shri Vishamber Nath Koul of Ultrasu, Shri Shive Ji Koul, Shri A. N. Dhar, Shri V. K. Handoo and all other Ashram members for their assistance in the preparation of this publication,

सत्यं शिवं सुन्दरम्

(Prof.) D. N. Raina (M. A.)
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AN APPEAL

Kashmir is known from very ancient times not only for its scenic beauty, lofty philosophic literature, its Sages and Seers, but also for its holy Shrines, that have baffled the imagination and reasoning capacity of laymen and scientists alike by the miracles which have, from time to time, occurred there for the fulfilment of the aspirations of devotees who resort to these shrines with the right attitude of mind and spirit. With the passage of time, many such shrines, of which mention is made in the sacred books of the Valley, have gone out of use or become unknown to the general public for reasons, which are best known to the Higher Powers, who control their existence on this mundane earth. Some of these sacred *tirthas* are, however, known by their original names without the general public realizing their sanctity and primordial lore. The famous shrines of *Shri Amarnath Jee* and *Shri Khirbkawani* fall in this category and have been revealed to particular sages only in historic times.

Today we refer to another *tirtha* after the name of Goddess Uma, situated in the lap of the Himalayas at UTTARSO. This village, now called *Umanagari*, is about a dozen miles from the town of Anantnag. Although it may be no surprise to those, who are well-versed in esoteric and spiritual experience undergone by pliable spiritual minds, yet it would certainly make the sceptic raise his brows when he is informed that Goddess Uma has appeared in a vision to the chosen devotee (Swami Svayamananda), who originally issued this appeal in his own name, and She has specifically ordained him to enlighten the world at large about Her manifestation at Her ancient abode at Umanagari for the betterment, welfare and spiritual progress of all, having unflinching faith in the Divine.

The situation (of the Shrine) at this time is that there are five springs here located in the form of divine AUMKARA (ॐ—कार) i. e., pranava. Out of these springs, two merge into a single spring, thereby signifying the communion of *Shiva* and *Shakti* in the supreme oneness of *Sat-Chit-Anand*.

The Goddess has expressly desired that

the place should be made fit for large-scale public pilgrimage, as in the very near future the traffic of pilgrims to this holy place would increase in a miraculous way.

Accordingly, the ASHRAM, guided by Swami Ji, has been performing a MAHA-YAGYA every year at the shrine. The Swami Ji is out to construct a glorious temple at this site, worthy of this holy shrine. A blue-print got prepared by the Ashram under the directions of Swami Ji has been finalised by an eminent engineer, Shri P. N. Chagtoo. The preliminary work was started about two years back. The public has already donated freely, and we feel proud of the generous public response.

But as per the final blue-print the project is now likely to cost about 5 lakhs of rupees. The temple premises, as detailed in the following pages, are to be built in concrete and marble. The *tirtha* is to be maintained decently so as to satisfy the aspirations of millions of devotees from all over India. This appeal is, therefore, being issued to the generous public to rise equal to the occasion, and contribute the desired amount as early as possible.

All donations may be directed to

Shri Svayamananda Ashram, 63/1 Ganesh Ghat, Srinagar (Kashmir), Phone No. 3300. These may also be deposited direct with the Jammu and Kashmir Bank, Habba Kadal Branch, Srinagar, against account No. 220/4. Those wishing to be monthly subscribers may requisition the necessary membership-form from the Ashram.

May Goddess Uma Shower Her
Choicest Blessings Upon Us All!

OM SHANTI! SHANTI! SHANTI!

SECRETARY

Svayamananda Ashram
Ganesh Ghat, Srinagar (Kashmir).

UMA JIVANI

GODDESS Uma, the Universal Mother is that Supreme Power which upholds the whole universe, and fulfils the aspirations of all true devotees. Her vision, in golden effulgent rays, was got by Dev-Raj Indra, as mentioned in Keno-Upanishad. In Mahabharata she is described as Radha of Shri Krishna and Lakshmi of Vishnu. Shaivas believe her to be the consort of Shiva in the Puranas. She is mentioned as Mahakali of Chandi, and worshipped as Devi in various forms. Yogis, by meditating on Her in the core of their heart as *'Kundalini Shakti' the Cosmic Power, experience divine powers. It is she who helps us in self-realisation and being one with Brahman to be able to enjoy eternal Bliss, such as can never be described by the mortal tongue.

In this gross world of mortals, She is said to have selected Her abode in the lap of the great Himalayas in Kashmir, at

*Kundalini:- According to the Tantras, the Divine Mother indwells all beings as 'Kundalini' Coiled-up serpent like power at the 'Muladhara' (Psychic-centre)

Uma Nagri, Uttarasu. Swami Bhaskaranand, the President of the World Federation of Saints, has declared this spot as 'Sidhi Pitha,' when he visited this sacred shrine on 14-10-1954. He said that success in spritual practices is easy of attainment at this place by any devotee, whatever caste, creed or colour he may have.

वस्याः प्रभावमतुलं नालं वक्तुं चतुर्मुखः,
सोमा भवतुसन्तुष्टा स्वयमानन्द भक्तिदा

May that Mother Uma, whose greatness cannot be adequately described even by Brahma, be pleased to bless the whole world and grant bliss and devotion to Swayamananda.

She manifested Herself in the form of a stream and appeared in the shape of Omkar in five springs to bless the devotees with fulfilment of their aspirations.





Bhagwati Uma Devi Ji

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UMA - STUTI

उमास्तुतिः

१ भक्तानां मुक्तिदात्रीं तां वरदां ज्ञानदां शिवाम् ॥
शिवाधारस्थितां शक्तिं नौम्युमामभयप्रदाम् ॥

1. *Baktanam mukti-datrim-tam vardam
jnanadam shivam,
Shivadharasthitam shaktim noumiumam
abhayapradam.*

She who based on Shiva grants mukti to
Her devotees, who grants their wishes,
who confers supreme knowledge and bliss
and fearlessness, I bow before Her !

२ शिवबीजसमुत्पन्नां जगत्सृष्टिविधायिनीम् ।
जगत्संहारकर्त्री च नौम्युमामभयप्रदाम् ॥

2. *Shivabhijasamutpanam Jagat Srishti
vidayanim,
Jagat samhara kartrim cha nomiumam
abhayapradam.*

I bow before Her, who risen from Shiva creates and destroys the Universe, and grants freedom from all fear !

३ सर्वमंगलकर्त्री तां सर्वसिद्धिप्रदायिनीम् ।
भक्तानां शक्तिदां देवीं नौम्युमामभयप्रदाम् ॥

3. *Sarvamangala kartrimtam sarva siddhi
pradayinim,
Bakhtanam shaktidam Devim naumyumam
abhyapradam.*

She who confers bliss, grants all kinds of Siddhis (successes) to Her devotees, and bestows power and fearlessness on them, I bow before Her !

४ जगतां जननीं देवीं काश्मीरप्रान्तवासिनीम् ।
ब्रार्याङ्गनस्थितां शान्तां नौम्युमामभयप्रदाम् ॥

4. *Jagatam Jananim Devim Kashmir
pranta vasinim.
Brariyanganaasthitam shantam nomi Umam-
abhyapradam.*

The Mother (Creator) of the Universe, who resides at Brar-i-Angan in Kashmir pradesh, She who is an embodiment of all good qualities and grace, I bow to Her !

५ प्रणवाकाररूपां तां पञ्चकुण्डसमुद्भवाम् ।
शिवाभिवाम् परांशक्तिं नौम्युमामभयप्रदाम् ॥

5. *Pranva-kara rupam tam pancha-kunda
samutbhavam,
Shivabhivam param shaktim nomi Umam-
abhyapradam.*

I bow to Goddess Uma, who has risen
in the shape of Aumkar from five springs,
She who is cosmic Energy Incarnate, and
one with (and inseparable from) Shiva !

६ ब्रह्मकुण्डेस्थितां ब्राह्मीं विष्णुकुण्डनिवासिनीम् ।
रुद्रकुण्डस्थितां रौद्रीं नौम्युमामभयप्रदाम् ॥

6. *Brahma Kunde sthitam Brahmim,
Vishnu-Kunda nivasinim,
Rudra-Kundas-thitam Raudhrim nomi Umam-
abhyapradam.*

She who resides as Brahmi in the Brahma
Kund and as Rudri in the Rudra Kund
and is also there in the Vishnu Kund,
I bow to her !

७ शिवकुण्डे शिवाकारां शक्तिं तां शक्तिकुण्डजाम्
सच्चिदानन्दरूपां च नौम्युमामभयप्रदाम् ॥

7. *Shiva-Kunde shivakaram shaktim-tam*
shaktikundajam,
Satchit-ananda rupam cha, nomi Umam
abhyapradam.

She who is the Shiva in the Shiva-kund
 and as Shakti in the Shakti-kund, who is
 the embodiment of *Sat, Chit* and *Anand*.
 I bow before Her !

८ सिंहासनस्थितां देवीं सौम्यमुकटधारिणीम् ।
 कोटिसूर्यनिभां दिव्यां नौम्युमामभयप्रदाम् ॥

8. *Simhasanasthitam Devim Somyamukata*
dharinim,
Koti-surya nibham Divyam nomi Umam
abhyapradam.

The fair faced Goddess, 'endowed with
 all the best qualities, resplendent with
 the splendour of millions of suns, seated
 on the lion-throne, who grants freedom
 from all fear, I bow to Her !

९ नानारूपधरां देवीं दिव्यमाला-विभूषिताम् ॥
 रक्तालंकारदीप्ताङ्गीं नौम्युमामभयप्रदाम् ॥

9. *Nanarupadharam Devim divyamala*
vibhushitam.

*Rakta lankara diptangim nomi Umam
abhyapradam.*

Adorned with heavenly garlands, whose
body shines with the reflection of fairy
(red) ornaments, She who adopts innu-
merable forms, I bow to Her !

१० पुष्पाञ्जलिर्मया दत्ता देव्याः कमलपादयोः ।

त्रिभुवनेन भक्तेन श्रीकृष्णप्रियसूनना ॥

10. *Pushpanjalir maya datta devyah Kamai
padayoh,*

*Tribhuvanena bakhtena, Shri Krishna
Priyasununa.*

Tribhuvan, the beloved son of Sri Krishna,
offers this bouquet (of Verses) to the Lotus
feet of Goddess Mother !



*Composed by Shri Tribuvan Nath Shastri, Ganapatyar,
Srinagar.

(Free rendering in English by Shri J. N. Ghanhar.)

***** मूलमन्त्र *****

अस्य श्री उमा भगवती मंत्रस्य भैरवऋषिः
अनुष्टुपच्छन्दः श्री उमा भगवती देवता ह्रीं बीजं
श्रीं शक्तिः हूं कीलकं आत्मनो वाङ्मनः कायो-
पाजित पापनिवारणार्थं श्री उमा भगवती प्रीत्यर्थं
जपे विनियोगः ।

भैरव ऋषये नमः शिरसि, अनुष्टुपच्छन्दसे नमः
मुखे, उमा भगवती देवतायै नमः हृदि, ह्रीं
बीजाय नमः नाभौ, श्रीं शक्तये नमः गुह्ये,
हूं कीलकाय नमः पादयोः, जपे विनियोगाय
नमः सवर्गिषु ।

ह्रीं—अंगुष्ठाभ्यां नमः । श्रीं—तर्जनीभ्यां नमः ।
हूं—मध्यमाभ्यां नमः । उमा—अनामिकाभ्यां नमः ।
भगवत्यै—कनिष्ठिकाभ्यां नमः । नमः करतलकर-
पृष्ठाभ्यां नमः । ह्रीं—हृदयाय नमः । श्रीं—शिरसे

स्वाहा । हूं—शिखायै वौषट् । उमा—कवचाय हूं ।
भगवत्यै—नेत्राय वौषट् । नमः अस्त्राय फट् ।
(इति प्राणायामः)

ध्यानम्

स्वधा कलश सत्पुष्पा माला हस्ता सुशोभना
आकाश मातरः एका वक्त्रं देवस्य सन्मुखम् ।

गायत्री

ॐ ह्रीं उमा देव्यै विद्महे । श्रीं महामायै धीमहि ।
तन्नः उमा प्रचोदयात् । ३ ॥

मूल मन्त्र

ॐ ह्रीं श्रीं हूं उमा भगवत्यै नमः ॥ *१०८
प्राणायामः, पूर्ववन्न्यासः, तर्पणम्॥



MULA MANTRA

(In Roman Script)

*Asya Shri Uma Bhagvati Mantrasya
Bhairava Rishi Anushtup-Chandah-Shri Uma
Bhagvati Devata Hrim Bijam Shrim Shakthi Hum
Kilakam Atmano Vanmanah Kayoparjita Papani-
varanartham Shri Uma Bhagvati Prityartham
Jape Vinियogah.*

*Bhairava Rishaye Namah Shirasi, Anusha-
tupachhandase Namah Mukhe, Uma Bhagvati
Devatayai Namah Hridi, Hrim Bijaya Namah
Nabhav, Shrim Shaktaye Namah Guhye, Hum
Kilakaya Namah Padayoh, Jape Vinियogaya
Namah Sarvangeshu.*

*Hrim Angushtabhyam Namah, Shrim-
Tarjanibhyam Namah, Hum-Madhyamabhyam
Namah, Uma-Ana-mikabhyam Namah, Bhaga-
vatyai-Kanishthakabhyam Namah, Namah-Kara-
talakara Prishtabhyam Namah.*

*Hrim - Hridayaya Namah, Shrim - Shirase
Swahah, Hum-Shikhayai Vowshat, Uma-Kavachaya
Hum, Bhagavatyai-Netraya Vowshat, Namah,
Astraya Phat, (Iti Pranayamah).*

DHYANAM

*Svadhā Kalasha Satpushpa, Mala Husta
Sushobhana Akasha Matarah Eka Vaktram
Devasya Sanmukham.*

SHRI GAYATRI

*Om Hrim Umadevyai Vidmahe Shri Maha
Mayayai Dhimahi Tannah Umaprachodayat-3.*

MULA MANTRA

*Om Hrim Shrim Hum Uma Bhagavatyai
Namah-108*, Pranayamah, Purvavat Nyasah.*

TARPANAM



**To be repeated 108 times.*

I. HYMN TO UMA DEVI

*UMASHTAKAM

उमाष्टकम्

चामरं दक्षिणे हस्ते कमलं चोत्तरे तथा ।
रक्ताम्बरा दया मूर्तिः प्रसन्नोमास्तु सर्वदा ॥

1. *Chamram dakshine haste Kamlam
chottare tatha,
Raktambara, Dayamurti prasannomastu
sarvada.*

May Umadevi of a cheerful and merciful face and wearing red garments with a 'chamar' in Her right hand and a lotus in Her left, be always graciously pleased with us.

सुवर्णसदृशीं गौरीं भुजद्वयसमन्विताम् ।
नीलपद्मं हि वामेन पाणिना बिभ्रतीं सदा ॥

2. *Swarnasadrishim Gaurim Bhujadwaya
Samanvitam,*

*Nilpadmam hi varena panina bibhratim
sada.*

Let us meditate on the sweet face of Mother Uma of golden hue, always having two arms with white 'Chamar' in Her right hand, blue lotus in Her left.

दिवाकरशतद्युति जननीं भक्तमुक्तिदाम् ।
सुमुखीं वरदां देवीं सिंहस्थां परिपूजयेत् ॥

3. *Divakar shatduetim Jananim bukhta
mukhtidam,
Somukhim vardam Deveem simhastham
paripujayet.*

Let us worship the Divine Mother who is resplendent with the splendour of hundreds of suns, seated on (two) lions and granting Mukti (liberation from Death and Rebirth) to Her Devotees.

भक्ताय शिवरामाय स्नुषा ब्राह्मस्य सन्निधौ ।
स्वप्ने स्वं दर्शयामास रूपं वैराग्यदं शुभम् ॥


4. *Bhakataya Shivaramaya Snnsha Brahasya
Sannidhau,
Swapne svam darshyamasa rupam vairagya-
dam shubam*


The Goddess Snusha Devi, near the village of Brah, gave darshan to Her devotee, Shive Ram (Jalali) in a dream, and blessed him with vairagya.

काकरूपा तदा देवी भक्तस्यानुग्रहाय च ।

ओंकाररूपसंभूता पञ्चधाऽभयदायिनी ॥

5. *Kakarupa tada Devi bhaktasyanugrahaya*
cha,
Aumkara rupa sumbuta panchadhabhaya-
dayani.

Uma Devi appearing as crow, flew in the five springs (A, U, M, ,) in the form of Aum to show favour to her devotee and to grant him fearlessness (immortality).

Note :- (A) denotes Brahama, (U) denotes Vishnu, (M) denotes Rudra, 'destruction' () Half moon Ishwar and (•) Bindu Sadashiva.

प्रादुर्भूता नदी रूपा भक्तानां फलदायिनी ।

ओंकाररूपसदृशी पञ्चधा दिव्यकुण्डजा ॥

6. *Pradurbuta nadi rupa bhaktanam*
phaladayini,

*Aumkara rupa Sadrashi panchada divya-
kundaja.*

She manifested Herself in the form of a stream and appeared in the shape of 'Aumkara' in five springs (Brahma Kund, Vishnu Kund, Rudura Kund, Shiva Kund and Shakti Kund) to bless the devotees with fulfilment of their aspirations.

भक्तः प्रभावयुक्तायाः स्वयमानन्दनामकः ।
देव्याः भवननिर्मातुं शिलान्यासं चकार सः ॥

7. *Bhaktah prabhavayuktayah svayama-
nanda namkah,
Devyah Bhavananirmatum shilanyasam
chakara sah.*

Being deeply impressed with the blissful influence of the Goddess, after performing the yajna, Svayamananda laid the foundation stone of the shrine of Devi.

ओंकार रूपेण विराजमाना
सा पूजकानां वरदायिनी च ।
रक्ताम्बरा दिव्यवपुः उमाख्या
सा ब्रह्मरूपा विजयस्य दात्री ॥

8. *Omkararupena virajmana sa pujakanam
vardayani cha,*

*Raktambara divya vapu umakhya sa
brahmarupa vijayasi datri.*

Resplendent in the form of Omkara and granting the desires of Her devotees, Uma of Divine grace and features, and wearing red garments is ever granting success to Her devotees. She is herself the form of Brahma.



Composed by Shri Dina Nath Ji Zadoo.

Translated by Shri Swami Svayamananda.

II. HYMN TO SHRI UMA DEVI

उमास्तुति

- १) संप्राप्याज्ञां पितुः सद्यो मार्जार्याङ्गनमाययौ ।
शिवाप्त्यै या तपः कर्तुं तामुमां प्रणमाम्यहम् ॥

*Samprapyagyam pituh sadhya marjar-
yanganamayayau,
Shivaptyai ya tapah kartum tam umam-
pranamameham.*

- 1) I offer my salutations to Goddess
UMA, who wanted to secure Lord
Shanker as Her constant companion
and who, after having got the permission
of Her father, went to Brari Angan to
practise penance for the purpose.

- २) ब्रह्मविष्णुमहेशानां कुण्डैर्भूषित-भूतलम् ।
याधितस्थौ तपस्यार्थं तामुमां प्रणमाम्यहम् ॥

*Brahma Vishnumaheshanam Kundairbhushi-
tabhutalam,*

Yadhitasthau tapasyartham tam umampranamameham.

- 2) I supplicate before the Goddess, who for her penance selected Brari Angan, whose beauty is enhanced by the presence of the sacred springs of Brahma, Vishnu and Mehes.

३) आगत्य मुनयः सर्वे मार्जर्याङ्गनमुत्तमम् ।
यां दृष्ट्वा तुतुषुः सद्यस्तामुमां प्रणमाम्यहम् ॥

*Agatya munayah sarve marjeryanganam
uuttamam
Yam drishtva tutushuh sadyas tamumam
pranamameham.*

- 3) I bow to Goddess Uma, for whom all *Reshis* and *Munis* came to the sacred spot of Brari Angan and being blessed by Her Divine presence were supremely happy.

४) परीक्षतुं मनः शम्भोरागतस्य वनीत्तमम् ।
दर्शयामास हार्दचा तामुमां प्रणमाम्यहम् ॥

*Parikshatum manah shambhoragatasya vano-
ttamam,*

*darshayamasa hardya tam umam Pranama-
meham.*

- 4) Lord Shanker came to the sacred forest to test the intensity of Uma's devotion for him. To Her I make my obeisance.

५) ययाचे जनतोत्रस्ता रक्षोभ्योहऽभयमिमाम् ।
उत्रस्तग्रामवास्तव्यां ताम् उमां प्रणमाम्यहम् ॥

*Yayache janatotrasta rakshobyoh abaya
amimam,
uttarasthagrama vastavyam tam umam
pranamameham.*

- 5) In order to seek protection the terror-stricken populace, out of fear of *Rakhshasas*, came to the Universal Mother who had selected *UTTARASU* as her abode. I bow to that Great Mother.

६) मारजार्याङ्गननामानम् अरण्यमति पावनम् ।
स्वतेजोभिर्द्योतयन्तीं ताम् उमां प्रणमाम्यहम् ॥

*Morjaryanganamanam aranyam alipava-
nam, swatejobir,
dyotavantim tam umam pranamameham.*

- 6) I bow my head before the Goddess Uma, who made the sacred forest of Brari Angan resplendent with Her radiance.

स्वयमानन्दसद्भक्त-भक्तितोषितचेतसाम् ।

स्वयमानन्दसुखदां तामुमां प्रणमाम्यहम् ॥

*Svayamahanda satbhakta bhaktitoshite
chetasam.*

*svayamanandasukhadam tam umam pranama-
meham.*

- 7) Being pleased with the devotion of a true devotee like Swayamananda, the Goddess was pleased to grant him Bliss. Salutations to Her.

स्वयमानन्दविहितयागतपितमानसाम् ।

स्वयमानन्दवरदां तामुमां प्रणमाम्यहम् ॥

Svayamananda Vihita yagatarpita manasam,

*Svayamananda Varadam tam umamprana-
mameham.*

- 8) I bow to Mother Uma, who being propitiated by the *Yagya* performed by Swayamananda, was gracious enough to grant him a boon.

भारीतिनाम्न्या यक्षिण्या सख्यानीतां स्वमाङ्गनम् ।
 भार्याङ्गनप्रदेशस्थां तामुमां प्रणमाम्यहम् ॥

Braritinamnya yakshinya sakhyanitam,
swamanganam,
Brariangana pradeshastham tamumam
pranamameham.

- 9) My *pranamas* to Goddess Uma, who was brought by her companion, Brari, a YAKSHNI, to Brari Angan where she made Her abode.

स्वयमानन्दशिष्येभ्यः स्वयमानन्ददायिनीम् ।
 स्वयमानन्दसंतुष्टां तामुमां प्रणमाम्यहम् ॥

Svayamanaada shishebyah svayamananda
dayanim,
Svayamananda santushtam tam umam
pranamameham.

- 10) I bow to that Mother, who is satisfied with Svayamananda, and grants real happiness, emanating from the Inner self, to Her devotees.

बलभद्रजसन्निध्न पीताम्बरकृतस्तवः ।
 सोमाप्रयच्छतु प्राज्ञां भक्तेभ्यो भक्तवत्सला ॥

*Balbhadraraja sannigna pitmbarakritastava,
soma prayachhatu pragyam bhaktebyo bhak-
tavatsala.*

- 11) These verses have been composed by Pitamber, son of Balabhadra, in praise of UMA. May she grant knowledge to Her devotees, whom she holds dear.



Composed by Shri Pitamber Ji Shastri
Free rendering into English by Shri Jia Lal Pandita

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Swami Svayamananda Ji

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SWAMI SVAYAMANANDA

A Life-sketch of Swami Svayamananda and conceived plan of construction

A man deserves being called a man in the real sense only when he has developed in him qualities of love and compassion for all living beings, generosity of heart and also spirit of service and self-sacrifice. It is such qualities that make a man worth being loved and revered by all, and indicate his inner nobility and elevation of soul.

गुणाः पूजास्थानं गुणिषु न च लिंगं न च वयः ॥

Merit alone deservee reverence, irrespective of age and sex.

Shri Swami Svayamananda Ji, whose bio-sketch is given here, is an embodiment of such noble and divine qualities and these endear him to all who come in contact with him. He is popularly known as *BUB* i.e. most revered and worthy "Father". Though young in age, he is mature in

Uma Nagari. Thousands of devotees, men and women, took an eager and joyous part in the same.

During that night when the Maha Yagnya was in full swing, the Swami, while in moditation, became unconscious and in a super-conscious state, beheld the the self-luminous Mother UMA in the Global Temple of shining stars revolving in *Kalchakra*. Compare :

(कालचक्रभ्रमाँम्रान्ता विभ्रमा भ्रमनाशिनी)

Having 27 Nakshtras as spokes..... all appearing as day and night. The Swami Ji saw the moon completing its one *Prakrama* (प्रक्रमा) round this *Kalachakra* by its 27 revolutions measuring the universal time that makes *Months, Years, Kalpas* of the visible world.

This vision of Cosmic play as the Swami described it after returning to normal consciousness is now indescribable by any human tongue.

The Swami who is an embodiment of supreme self-confidence, then and there, resolved to get a temple constructed on the model he had witnessed in his glorious vision.

IV

Soon after, he formed a construction committee including some engineers, who after deliberation and hard work drafted for a circular spring, 42 feet in diameter and 7 feet in depth, having the बिन्दु (*Bindoo*) like shape of ऊँकारा (*Aumkara*) in place of the present square-shaped one. In this spring the proposed temple, 5 feet deep under-water and standing on six columns having global shape, each 15 feet in diameter and 37 feet in height above the waterbed, symbolizing the Devi-Chakra (देवी चक्रः), is to be constructed all of reinforced concrete.

A pavement of two feet marble work is to be provided, round the temple plinth for the service of of the Goddess on special occasions along with a causeway for approach from the bank.

It has been planned that this whole construction in reinforced concrete would be shaped and finished with marble tiles all over. Nine fountains shooting water upwards are to be arranged around the temple in the spring to enhance its charm and beauty.

An (अर्धचन्द्रः) (*Ardha-Chandra*) (moon-

erement) like pavilion is to be constructed up to the mid-height of the temple, resembling the monthly revolution, in consonance with the swamiji's vision.

The Temple is to face the North so that a visitor may have *Darshan* of the blissful Mother immediately on entering the main gate of the shrine.

A marble statue of the Universal "MOTHER", 4'-8" high, standing on a full blooming lotus and having two lions, right and left, as Her attendants (denoting cosmic Rajogun and Tamoguna (रजोगुण तमोगुण) under Her control) has been ordered to be *sculptured* at a cost of Rupees 10,000/- approximately. After completion of the temple, the other springs will also be reconstructed suitably. There will be sluice drainage of 9" G. I. pipe underneath to clean the waterslit of the springs whenever required, besides having 4" G. I. pipe on the surface level for regular outflow of water.

There is also a proposal for erecting sculptured-statues of *Brahma* and *Vishnu* seated on their divine seats of *Hamsa* and *Garuda* respectively, and also of *Rudra* in the Tandava dance with a trident and *dafti* in hand.

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Swami Svayamananda along with Ashram members on the day
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These statues will be installed in the midst of the three springs of BRHMMA, VISHNU and RUDRA all forming the shape of (ॐ - कार) Aumkara (A. U M.) These statues of the Gods will be shaded with (अर्धब्रह्माण्ड) Ardha Brahmanda like umbrellas embellished with star-like electric bulbs.

Later on, (in the third phase) the compound will be formed (divided) into two terraces and paved with green stones, and the temple of "DHOONI" will be plastered with white cement and roofed with corrugated iron sheets.

Around the main "UMA" spring as well as the other three springs, a suitable fencing (modern and artistic) with a conduit circulation of electric energy having star-like bulbs at equal distances will be constructed for enhancement of its charm. A well of green stone, 17 feet in depth, guarded with arrowed iron bars and having some garrets in it for meditation at proper places, surrounding the shrine on all sides, will be built in the fourth phase.

In the fifth phase, a further expansion of the *dharamshala* and the park is expected to take place after the land and money

for the same become available.

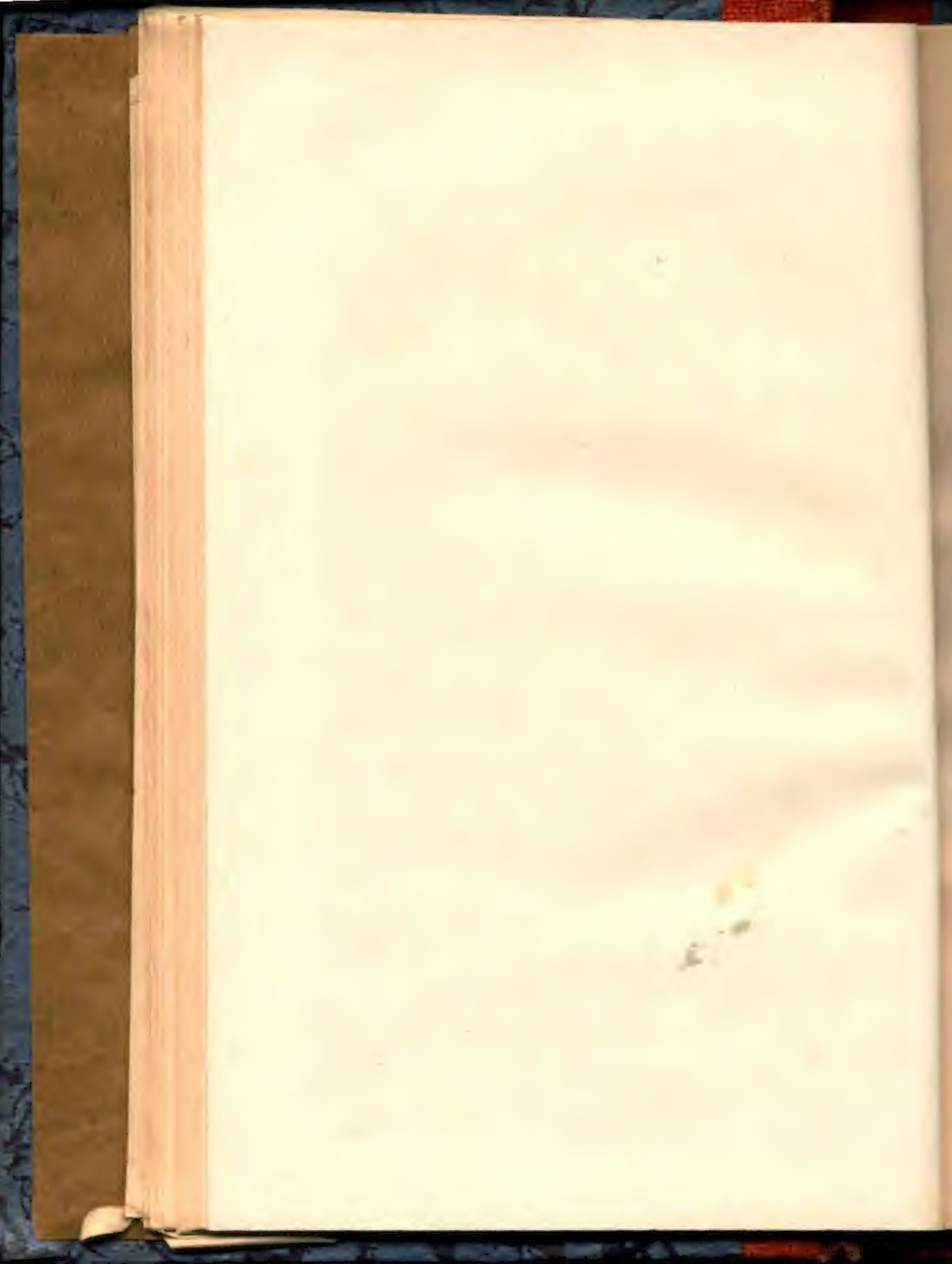
V

On the twenty-sixth day of May, 1973, the Swami and Shri Satya Nanda, the present *Mahnat*, demarcated the site in the presence of some prominent personages. The work on the temple site was started on the twelfth of June, 1973, when the first iron rod was laid by the Swami Ji himself. The construction work was then duly under-taken and is now going on regularly. By the grace of the Divine Mother it is expected to be completed within the period fixed for it. It will cost Rupees Five Lakhs 5,000,00/- approximately and will be among the best constructions of its kind. The temple, with its global shape and with *Ardha-Chandra* as its pavilion on a global mass of water will resemble the Living Universe come out of Nothingness. Nothingness, however, does not mean absolute nothingness from which logically something cannot come out. It means "Nothingness" of the sort that exists in the seed but in flowers coming out of it that show variegated colours and fragrance. It simply means 'undifferentiated' (अव्यक्त) that cannot be called as something in the ordinary or the usual sense of the word. The *Bindoo* of AUMKARA (ॐ कारः) in the shrine will symbolise the *Turiva* (तुरीया)

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Members of Swami Swayamananda Ashram
working side by side with the labourers engaged in the construction work.



state, while the (A. U. M.) with its three matras will represent Brahma, Vishnu and Rudra and denote the *Jagrati*, the *Swapna* (Dream) and the *Sushapta* states of the Cosmos. Underneath the Bindoo, it will thus represent the highest aspirations of philosophers such as are described in all the six schools of Indian philosophy. Accordingly it will attract devotees and visitors from all over India and abroad, Pious devotees can further fulfil their desire of beholding the *Viratrupa* (विराटरूपः), the Cosmic Darshana, in deep meditation at this shrine while sitting under the feet of the Universal Mother, *Uma*.

During the Maha Yagya which is being performed annually at the site of these holy springs in the month of May or June, thousands of devotees are offered daily meals from the free langar managed by the Ashram for the purpose. The participating devotees and pilgrims are required only to bring their bedding with them. Prominent Pandits deliver discourses on high spiritual matters which have an elevating effect on all. Celebrated sadhus and yogis of different schools attend this Maha Yagnya to help and bless the devotees in their progress in Sadhana.

In these troubled times, when the western

countries, inspite of their spectacular achievements in science and economy, are seeking spiritual solace from India, it should be our proud privilege as well as obligation to encourage and strengthen such spritual tendencies and popularise the truly religious ways of living. To this end, the paths are many, but among these, our encient tradition has always laid great stress on the places of worship. Hence the proposed project to erect a glorious temple at the site of the holy springs of *Mother Uma* in Uttersoo (*Umanagri*), as detailed above should receive fervent support of all righteous and God-loving people.

We, therefore, request the general public to help us in this holy task of construction of *Mandir* (temple) and of reshaping the shrine, as described above at length, by lending their assistance, by way of money, material, work and encouragement. It is thus that the proposed *Uma Mandir* will become an accomplished fact as early as possible, fulfilling the desire of the blessed Swami Svayamananda Ji Maharaja, who is an embodiment of universal love and spiritual brotherhood of mankind.

SVAYAMANANDA ASHRAM

63/1-Ganesh Ghat, Srinagar.

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The completion of spring (Shiv - Shakti Kund) and the main Bhagwati Uma Devi Temple in midst of the spring with all R. C. C. work.

The spring (Shiv - Shakti Kund) is 40' in Dia and the temple 12' in Dia and about 33' feet high above the water level of spring.

GURUSTUTI

The following Gurustuti has been offered to Shri Svayamananda, as a garland of flowers on his 48th Birthday, by Shri Pitamber Ji Shastri of Rainawari. The Ashram members decided to publish it for the disciples of Shri Svayamananda.

गुरुस्तुति : ।

स्वयमानन्द ब्रह्मेव स्वयमानन्द ब्रह्मवित् ।
प्रणम्यो वन्दनीयश्च नतसच्चिद्विषयस्तकैः ॥१॥

*Svayamananda brahmeva svayamananda
brahmavit,
Pranamyo vandaniyascha natasatshishyamas-
takaih.*

- 1) Svayamanda, as the name indicates, is an embodiment of bliss like Brahm and has the knowledge of reality (*Brahm Gyan*). He is therefore worthy of being respected and revered by his disciples with their heads bent low.

Swami Svayamananda Ji



जानकी कुक्षिवापीजं स्वयमानन्दपंकजम् ।
बोभोतु ज्ञानसुरभि भक्तमानससातवम् ॥२॥

*Janakikukshivaptjnm svayamananda pan-
kajam,
bobhotu gyanasurabhi bhaktamanasa sata-
dam.*

- 2) He is like a lotus born of the lake of the womb of his mother, Janki. May he continually spread his perfume of true knowledge among the devotees and make them happy!

महादेवांशसंभूतः स्वयमानन्दस्वद्रुमः ।
पिपतु भक्तहृत्कामाज् छिवज्ञानार्ण पोषितः ॥३॥

*Mahadevamsha sambhutah Svayamananda
svardrumah
pipartu bhaktahritkaman shivagyanarnaposhi-
tah*

- 3) He is like a Kalpa Vriksha, grown out of the seed of his father, Mahadiva, and watered and nurished by the knowledge of Lord Shanker. May this Kalpataru grow and fulfil the heartfelt desires of devotees and make them happy!

Swami Svayamananda Ji



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स्वयमानन्द सद्रत्नं ज्योतिर्वशविदूरजम् ।
स्वभक्तिज्योतिर्ध्वान्तघ्नं दीप्यते धरणीतले ॥४॥

*Svayamananda satratnam jyotirvamsha
vidurajam
Svabhaktijyotir dhwantagnam dipyate
dharanitale*

- 4) He is a beautiful diamond come out of the vidur mountain of Jatoo family. May he with his bright rays of devotion remove the darkness of ignorance from the minds of devotees and shine for ever on this earth !

शंकराचार्य गोत्रस्थं शंकरं जलधारया ।
स्नाति भक्त्या सदा प्रातः स्वयमानन्द नैष्ठिकः ॥५॥

*Shankaracharya gotrastham shankaram
jaladharaya
snatibhaktya sada pratah svayamananda
naishthakah*

- 5) Mahatma Svayamananda goes up the Shankaracharya Hill every day early in the morning and with great devotion bathes and worships Shanker there (who always showers Grace on his devotees).

गौरीश्वरी पतिः पूर्वं कृताक्षनिग्रहोद्युता ।
उमार्चां कुरुतेभक्त्या स्वयमानन्द संयमी ॥६॥

*Gaurishwaripatih purvam kritaksha
nigrahodhuna
Umarcham kurute bhaktya Svayamananda
samyami.*

- 6) He, who was formerly the husband of Gouri, has subdued his sense pleasures, and with full self-control and devotion worships Goddess UMA or GAURI (He new looks upon all women as personifications of Uma).

अहल्यामठविघ्नेश-दर्शनपूतमानसः ।
प्रत्यूहान्हन्ति भक्तानां स्वयमानन्दभूसुरः ॥७॥

*Ahalyamathavignesha darshanaputamnasah
pratyuhanhanti bhaktanam svayamananda
bhusurah*

- 7) Svayamananda, a resident of Ahalyamath of Ahalmar, with his mind purified by the holy *darshana* of Maha Ganesha, is verily a God on this earth, and removes troubles and obstacles of devotees.

उमादेवी महायागं विधत्तेप्रतिहायनम् ।
जनताशान्तये भक्त्या स्वयमानन्द सज्जनः ॥८॥

*Umadevi mahayagam vidhatte pratihayanam
Janatashantaye bhaktya Svayamananda
satjanah*

- 8) Mahatma Svayamananda performs with devotion a **Mahayagya** every year at **Uma Nagari**, where Goddess Uma has her abode, for the peace of humanity.

स्वयमानन्दमहिमा बंभ्रमीति नमस्तले ।
मार्तण्डइवध्वान्तघ्नो विधुरिवसुखप्रदः ।९॥

*Svayamananda Mahima bambhrameti
nabhastale
Martanda iva dhwantaghno vidhur iva-
Sukhapradah*

- 9) The greatness of Svayamananda does not spread only on this Earth, but also soars up in the heavens and like the Sun removes darkness and like the Moon sheds peace and tranquility.

षट्त्रकोपासनावाप्त शिवतत्त्वमहानिधिः ।
स्वयमानन्दयोगेशो जयताडूतलेचिरम् ॥१०॥

*Shatchahropasanavapta Shivatattvamahanidhih
Svayamanandayogesho jayatat bhutale chiram*

- 10) May the glory of Yogeshwar, Svayamananda last long on this earth, who by awakening the six *chakras* of *Kundalini* got possession of the treasure-house of knowledge of Shiva (*Shiva Tattva*) and gained success in **Yoga** (*Yoga sidhi*) !

नित्यध्यानविनिर्धूत-मलोनिर्मुक्त बन्धनः ।

स्वयमानन्दतत्त्वज्ञो वर्धतां भूतलेचिरम् ॥११॥

*Nityadhyavaninirdhuta malonirmukta bandhana
Svayamananda tattvagyo vardhatam bhutale
chiram.*

- 11) May Svayamananda, the knower of reality flourish long in this world, who by his meditation washed away all sins of body, mind and speech and won freedom from attachment or bondage !

बलभद्रजसन्निधन पीताम्बरकृतस्तवः ।

प्रसीदतांकृपासिन्धुः स्वयमानन्दज्ञानवित् ॥१२॥

*Balbhadrajasannighna Pitambarakritastavah
Presidatam Kripasindhu Svayamananda
gyanavit*

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- 12) These verses have been composed by Pitamber, son of Balabhadra and servant of the learned. May all merciful Svayamananda who is well versed in spiritual knowledge be pleased with him.

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Composed by Shri Pitamber Ji Shastri
Free rendering in English by Shri J. L. Panita

HISTORY OF THE SHRINE OF GODDESS UMA AT UMA NAGARI

Swami Shivananda

IN the year 1772, one Pt. Shiv Ram Kaul (Jalali), a *Kardar* (official) of Srinagar was deputed by the then Afghan Governor of Kashmir to collect his share of the paddy produce from the peasants of Kuthar Pargana. Shiv Ram had already received spiritual initiation from Pandit Mathur Kaul, a high ranking Grihastha saint of those days, who originally belonged to Rainawari (in Srinagar) but had settled at Uttarsoo. Shri Mathur Kaul was the great-grand father of the widely known saint, Swami Anand Ji, of Jamanagri, and also the founder father of the Kaul family living at Uttarsoo village. He (Mathur Kaul) used to *meditate* on the non-dual aspect of Universal Shakti, the Mother Uma.

Shri Shiv Ram Ji, under such spiritual guidance by Shri Mathur Kaul, gradually became indifferent to material things and

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Bhagwati Sona Shah Devi, where
Swami Shivananda Ji (Shiv Ram
Jalali) got first Durshan of Goddess
Uma Devi Ji, is seen in the rear
on the right side of the photograph.

Swami Svayamananda Ji & Swami
Dev Giri Ji along with others are
seen sitting under a Deodar tree.
The party visited the sacred place
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began working unattached (असंग) for the sake of work (duty only.) He had achieved high reputation for honesty and sincerity. So much so, that one day while he was supervising the collection of paddy at the adjoining village of BRAH, one of the peasants pointed to the husk of grains sticking to his shawl and reminded him (perhaps in sarcasm) to sweep those off before leaving the grain-store. This "challenge" actually opened his inner eye, and he developed detachment *Vairagya* (वैराग्य) then and there. He resigned his job and began to *meditate* on the Goddess, round the clock, at Snusha, a secluded place near Brah. After some time he got a vision of the Mother UMA who directed him to go to Her abode at Uttarsoo situated at 30° North and 76° East of the place shown in the map appended, then lying amidst a deep forest, where She (the Goddess) was to be found in the shape of "ॐ" Aumkara, made of five springs, demonstrating the five Cosmic principles of the universe. Accordingly, he arrived at the place and started meditation on the spot as seen in the vision. He lit a *dhooni* (Akhandā Jyoti) at the place of his meditation near the springs.

His Miracles

His preceptor, Pt. Mathur Kaul of Uttarsoo, who came to know of this, arranged supplying one time meal (daily) for the Saint from his home. By his constant meditation, Shiv Ram soon attracted the people of the surrounding village, who began to come in numbers for his *darshana*. This fact got publicity. The local officials reported wonderously of constant meditation and progressive spirituallity to Haji Karam Dad Khan, the then Afghan Governor of Kashmir. The Governor summoned the said Mahatma to attend his court at Srinagar, but the saint did not go. This infuriated the Governor, who then deputed armed soldiers to bring the saint to his presence as a captive. When the martial riders, under orders of the Governor, came to the spot where the saint was sitting engaged in *samadhi*, they were surprised to see two ferocious-looking lions sitting by his left and right. On seeing the lions the horses of the soldiers were frightened and galloped off in retreat. The rider-sepoys fell down on stones below, receiving injuries on their bodies. They did not dare go back to the Saint or speak to him. Instead they returned to the Governor, and reported what they had witnessed. Haji Karam

Dad Khan was surprised and decided to go and see things for himself. So he came along with his body-guard to see the Saint. He ordered his men to leave the horses off at a distance and meekly go on foot to the spot. There they also saw the two lions sitting beside the saint who was in samadhi. On the party approaching with humility, the two lions were instantly transformed into two harmless cats.

Afghan Governor Donates Land

The Governor was highly impressed and waited long with his companions for some hours until the saint returned to normal consciousness. The Afghan Governor, amazed at the saint's spiritual power, offered to him 1600 *Kanals* of revenue-free (agricultural) land and a strip of forest facing the shrine for its maintenance and for the use of the pilgrims visiting it. This was given effect to on 1st. of Baisakh 1838 corresponding to the 13th April, 1781 A. D. the date on which the Governor visited the Shrine. From that day onwards, this spot came to be known popularly as Brari-angan (the cats' compound) though its actual name is *Uma Nagari*.

In 1782 A. D. Siv Ram Kaul assumed

the name of Swami Shivananda. He adopted a boy of five from Kilam village and invested him with the sacred thread (यज्ञोपवीतं) with the help and approval of his preceptor, Pt. Mathur Kaul of Uttarsoo. The boy was given the name of Ramananda. He started meditation at the tender age of five only at the feet of his spiritual father. After Ramananda's adoption, the influx of the Hindus began, some of whom started to settle in the village as the tenants of the Saint.

Swami Shivananda left his mortal body in the bright half of POSHA, 1790 A. D. Before he did so, he sat, in *Samadhi* on a baked clay-pot of a suitable size, putting another *kalasha* like pot on head as a protection. Thus he sat on the eastern side of the shrine now called *Mokhshadam* (मोक्षधाम). His skeleton was dug out at the instance of *Parmahamsa* Rama Krishnananda as recently as the year 1954 A. D. The *Parmahamsa* (परमहंस) was a Yogi from South India whom Shivananda had showed himself in vision and had directed him to go to Kashmir to build a suitable *Samadhi* for his mortal remains there.

At the time of the digging, the skeleton was found intact in *Buddha-like* posture

seated on a clay pot and with *Kalasha-like* pot covering the head upto the neck. The pots, however, were cracked and worn out due to weather conditions and also due to unskilled digging. Eleven Rudraksha beads of big size were also recovered from the earth around the skeleton.

In the year 1952 A. D. Shri Ramakrishnananda got the *Samadhi* constructed and the remains were duly transferred to it, while a Vedic Yagya was being performed.

A Vedic Yagya is since then being performed on the anniversary of Swami Shivananda every year in the month of *Pausha*. The *Swami's Jattas* (locks of hair), wooden sandals, wooden book-stand and wooden support *planchette* for yogic posture are still preserved at the *Dhooni Sahib*, and are worshipped by the devotees.

3) Later Mahants

Swami Ramananda developed into a saint of high order under the guidance of his spiritual father and attained perfection with the grace of the Universal Mother "UMA"

Widely celebrated saint of Kashmir, like Mirza Kak of Hangalgund and Jiwan Sahib of Lodhava (लधुव) were much impressed with his advanced spirituality, and often visited him at the shrine.

During the time of Ramananda, both the Hindus and the Muslims started settling on the land allotted to the shrine in the villages as it was an attractive place free from imposts and (*begar*) usually exacted by the then Government. Swami Ramananda's wooden bed also, is still preserved in the temple of Dhooni Sahib.

Swami Ramananda adopted two disciples Rajanand and Shudhanand. R a j a n a n d a's pupil, Vasanaanda, became a Raj Rishi and got some buildings erected with the help of Sardar Sher Singh, the then Governor of Kashmir. He adopted Keshwananda as his son and got him married. Thus he turned a householder. His descendents are yet living near the shrine. Shuddhananda also adopted a son, invested him with the sacred thread (यज्ञोपवीत) and initiated him into spiritual experience. He named him Shivananda. He meditated for three years at Ramnag about one Km. distant from the shrine. Then he performed a PURUSHACHARNA पुरुषचरण

(*Grand Japa Yagya*) at the end of the *Sadhna*.

Shuddhananda invited Sanskrit scholars to teach Vedanta to his son and disciple, Shivananda, the second. He was joined in the Vedanta studies by Shankar Pandit and Gwashkak, who later became renowned saints and scholars of Sanskrit and were well known through-out Kashmir.

Shri Shankar Pandit was an *advaitist* and was the Guru of Shri Sarwanand Ji of Gautamnag and Shri Sarwanand II of Gosaingund. Shanker Pandit's grand father had been granted 240 acres of revenue-free land for the puja of Mother Uma, by the Government.

During the reign of Maharaja Partap Singh the landed estate of the shrine was reduced from 1600 kanals to 964 kanals and an allowance in cash from the Dhar-marth Department was substituted for the rest.

Shrine Reconstructed

Swami Shivanand II got the springs repaired in the year 1910 A. D. and practically gave the present shape to the shrine. He also got a house constructed there.

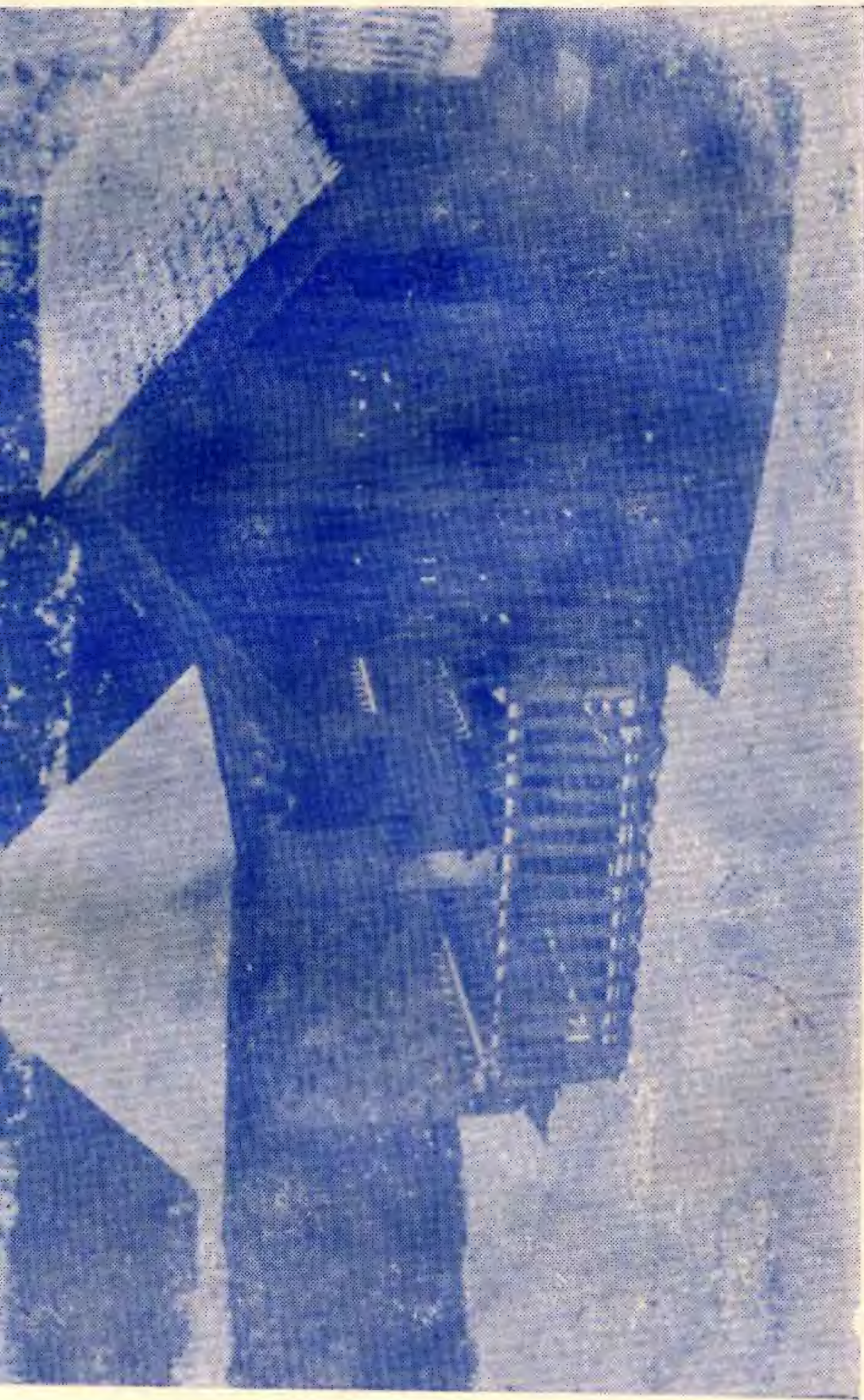
and earned a good name for his piety. During his time, one Shri Prayag Chaitanya, better known as the Saint of Trehgam (Baba) stayed at the shrine, for a long time. He is said to have acquired perfection by the grace of UMA DEVI. The Baba is believed to have given up his mortal body at the age of 300 years, at Trehagam. There is no doubt that he was a miraculous saint.

Another sanyasi from South India named Swami Gangananda also got *Sidhi* by the grace of Mother UMA.

Miraculous Forecast

Swami Shivananda II went on pilgrimage outside Kashmir and visited many holy places such as Hardawar, Gaya, and Jagannath Puri. On his return he left his mortal body at Lahore in 1933 A. D.

In the year following his *nirvana*, Shankar Pandit, of whom mention has already been made, also, left for Hardawar. Before leaving, however, he prophesied his death there. Accordingly he left his mortal coil on the pavements of Harkipori exactly one month after he had left Kashmir.



Photograph of old Uma Devi Shrine on the side of 'Shiv - Shakti Kund',
which was in a rectangular shape 23' x 9'

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Swami Gwashkak Ji of Gautamnag also went to Hardawar, staying enroute with some of his *Bhaktas* at Udhampur. After Shivratri he started on the pilgrimage to Hardawar. Before leaving, he too had prophesied his death there. The prophesy proved to be true. Shivananda 2nd had adopted the son of his brother as his disciple in the year 1931. He named him Krishnanand.

Krishnananda also adopted a boy from Keshwanand family in the year 1951. He named him Satyananda and got him educated. In the meantime, in the year 1950 the so-called land reforms were ruthlessly promulgated in the State. No compensation was paid for the land appropriated, and even the land of shrines like *Uma Nagari* was not spared. The Basic minimum of 182 kanals only has been left for the shrine. The Mahant was hit hard.

Krishnanand died on 20th April, 1962. The present Mahant named Shri Satyanand succeeded him. He is working as a teacher in Uttarsoo Govt. High School.



CHRONOLOGY OF THE MAHANTS AT UMA NAGARI

Swami Shiva Ram Koul (*Jalali*)

Alias Shivanand I

(1772-1790) A. D.

Shri Ramananda

(1782-1862) A. D.

Shri Rajanand

Shri Shudanand

Shri Vasanand

Shri Shivanand II
(1886-1933) A. D.

Pt. Keshwanand
(Married)

Shri Krishnananda
(1910-1968) A. D.

(became house holder)

(Four sons)

Shri Satyanand

Pt. Shambu Nath

Pt. Jagar Nath

Pt. Basker Nath

Pt. Radha Krishan



Shri Stayanand Ji,
the 'Mahant' of the Bhagwati Uma Devi Temple,
Uma Nagri.

ॐ

असतो मा सद्गमय ।

तमसो मा ज्योतिर्गमय ।

मृत्योर्माऽमृतं गमय ॥

AUM

(O Lord) Lead me from untruth
(Unreal) to truth (Eternal) from
Darkness (Ignorance) lead me to light
(Knowledge) and from death lead
me to Immortality.

Hyma to Goddess Uma, composed by Shri 108 Swami Shankaracharya, and known as Annapurna-stotra. In these verses, he has prayed to Goddess Uma for grant of Wisdom (knowledge) and Renunciation (Non - attachment).

अन्नपूर्णस्तोत्रम् (Annapurnastotram)

(HYMN TO ANNAPURNA OR UMA DEVI)

नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी
निर्धूताखिलघोरपावनकरी प्रत्यक्षमाहेश्वरी ।
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णे श्वरी ॥

*Nityanandakari varabhaya kari saundarya
ratnakari*

*Nirdhutakhilaghorapavanakari pratyaksha
maheshari*

*Praleyachalavamshapavanakari kashtpura
dhishwari*

*Bhiksham dehi kripavalambanakari matanna-
purneshwari*

1) O Mother ! Thou art the giver of

सुदर्शनम्
सुदर्शनम्

माता श्रीउमाजी



सुवर्णसदृशी गौरी भुजद्वयसमन्विताम् । नीलारविन्दं कामेन पाणिना विभ्रती सदा ॥
सुशुक्लं चामरं धृत्वा भर्गस्याङ्गे च दक्षिणे । विन्यस्य दक्षिणं हस्तं तिष्ठन्ती परिचिन्तये ॥

Mother Uma Devi Ji

त
मु
क
भि

2)

Everlasting Bliss, the source of all Beauty, and thou givest boons and fearlessness, being the Great Purifier removest all our sins. Thou hast sanctified the dynasity of King Himalaya, and art the Ruler of Kashi. O Goddess Annapurna ! Be kind enough to grant me charity.

नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी
मुक्ताहारविलसमानविलसत् वक्षोजकुम्बान्तरी ।
काश्मीरागुह्यसितारुचिकरी काशीपुराधीश्वरी
भिक्षादेहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Nanaratnavichitrabhushanakari hemambara-
dambari

Muktaharavilambamanavilasat vakshojakum-
bantari

Kashmiragahwasitaruchikari kashipuradhis-
wari

Bhiksham dehi kripavalambanakari matanna-
purneshwari

- 2) Thy dress adorned with different kinds of gems shines brightly, and art wearing a golden colouted "Sari" which enhances thy Divine Beauty. A necklace of pearls rests on thy lovely breast, and

thou art giving out sweet smell of saffron and sandal. O Divine Mother, thy appearance gives solace. Queen of Kashi and Goddess Annapurna, be gracious enough to grant me charity.

योगानन्दकरी रिपुक्षयकरी धर्मार्थनिष्ठाकरी
चन्द्रार्कानलभासमानलहरी त्रैलोक्यरक्षाकरी ।
सर्वेश्वर्य समस्तवाञ्छितकरी काशीपुराधीश्वरी
भिक्षादेहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Yoganandakari repukshayakari dharmartha-
nishthakari

Chandrarkanala bhasamanalahri trilokyara-
kshakari

Sarvarishwaryasamastavanchhitakari kashi-
puradhishwari

Bikshamdehikripavalambanakari matanna-
purneshwari

- 3) Thou, who hast the brilliance of Sun, Moon and fire, destroyeth all our foes, and granteth Supreme Bliss of Yoga. Thou art the protector of the three worlds and giver of prosperity and all that one can wish for. O Queen of Kashi, O Mother Annapurna ! Kindly grant me Charity.

कैलासाचलकन्दरालयकरी गौरी उमा शङ्करी
 कौमारी निगमार्थगोचरकरी ओंकारबीजाक्षरी ।
 मोक्षद्वारकपाटपाटनकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

*Kailasachalakandaralayakari Gauri Uma
 Shankari*

*Kaumari nigamarthagocharakari Onkara-
 bijakshari*

*Mokshadwarakapatapatanakari kashipura-
 dhishwari*

*Bhikshamdehi kripavalambanakari matanna-
 purneshori*

- 4) O Gauri, O Uma, O Shankra, O Virgin ! Thy dwelling is in the cave of mount Kailash. Thou dost help us to understand the real meaning of Vedas, and thou art Personified Omkar ! The gates of Moksha are thrown open by Thee. O Queen Kashi and Goddess Annapurna ! Be merciful and grant me alms.

दृश्यादृश्यप्रभूतवाहनकरी ब्रह्माण्डभाण्डोदरी
 लीलानाटकसूत्रभेदनकरी विज्ञानदीपाङ्कुरी ।
 श्रीविश्वेशमनः प्रसादनकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

*Drishyadrishya prabhutavahanakari brahman-
dabhandodari*

*Lilanatakasutrabhedanakari vigyanadipan-
kuri*

*Shrivishweshamanah prasadanakari kashipura-
dhis hori*

*Bhiksham dehi kripavalambanakari matanna-
purneshwari*

- 5) Thou dost support the whole world of visible and invisible beings, and carry the whole universe in Thy womb. Thou dost cut off the thread of the drama we play in life and lighteth the lamp of wisdom. Thou givest joy to the heart of Shiva. O Mother Annapurna and Queen of Kashi! Kindly grant me alms.

उर्वी सर्वजनेश्वरी भगवती मातान्नपूर्णेश्वरी
वेणीनीलसमान कुन्तलहरी नित्यानन्दानेश्वरी ।
सर्वानन्दकरी दशाशुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

*Urvisarvajaneshwari Bhagvati matanna-
purneshwari*

*veninilasamana kuntalahari nityannadanesh-
wari*

*Sarvarandakari dashashubakari kashipura-
dhishwari*

*Bhiksham dehi kripavalambanakari matan-
napurneshwari*

- 6) O Mistress of the whole universe, O Bhagvati, O Mother Annapurna ! Thy long locks of hair looking like the waves of a river shine like blue gems O Mother ! Thou art the giver of food. bliss and all prosperity. O Mother Annapurna ! Empress of Kashi ! Be gracious enough to grant me alms.

आदिक्षांत समस्तवर्णनकरो शम्भोस्त्रिभावाकरो
काश्मीरा त्रिजनेश्वरीत्रिलहरी नित्याङ्कुराशर्वरी ।
कामाकाङ्क्षकरी जनोदयकरी काशीपुराधेश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

*Adikshanta samastavarnanakari shambhostri-
bhavakari*

*Kashmira trijaneshwari trilahri nityankura
sharwari*

*Kamakankshakari janodayakari kashipura-
dhishwari*

*Bhiksham dehi kripavalambanakari matan-
napurneshori*

- 7) Thou dost create the alphabet from the first letter to the last. Thou art the Mother of all cosmos, and even of its Lord. Thou art the Ruler of the Earth, Heaven and Nether world. Thou art the cause of creation, sustenance and extinction. Thou art the final cause, and bringest desires to the heart of man, and grantest prosperity. O Mother! Grant me alms.

दर्वीस्वर्णविचित्ररत्नरचितादक्षेकरे संस्थिता
 वामेस्वादुपयोधरी प्रियकरी सौभाग्यमाहेश्वरी ।
 भक्ताभीष्टकरी दृशाशुभकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णवरा ॥

*Darviswarnavichitratnarachita dakshekare
 sansthita*

*Vame swadupayodari priyakari saubhagya-
 maheshwari*

*Bhaktabhishtakari drishashubhakari kashi-
 puradhiswari*

*Bhiksham dehi kripavalambanakari matan-
 napurneshori.*

- 8) Thou art holding in Thy right hand a gold ladle set with Jewels, and in Thy left hand a cup of delicious food.

Thou givest prosperity and dost fulfil the wishes of Thy devotees, and bringest about their welfare with a mere glance. O Goddess of Kashi and Mother Annapurna ! Be gracious and grant me charity.

चन्द्रार्कानलकोटिकोटिसदृशा चन्द्रांशुबिम्बाधरी
चन्द्रार्कग्निसमानकुण्डलधरी चन्द्रार्कवर्णेश्वरी ।
मालापुस्तकपाशसाङ्कुशधरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Chandrarkanalaakotikoti sadrisha

Chandramshubimbadari

Chandrakagni smankundaladhari

Chandrarkavarнеш्वari

Malapustakapasha sankushadhari

Kashipuradhiswari

Bhikshamdehi hripavalambanakari

Matannapurneshwari

9) Thou shinest more brightly than a million Suns, Moons and fires. Thy lips are as bright and beautiful as the light of the moon. Thy ear-rings shine like the Sun, Moon and Fire, and Thou shinest as brightly as the Sun

and Moon. Thou art holding in Thy hands a rosary, a book, a noose and an axe. O Empress of Kashi! O Mother Annapurna! graciously grant me alms.

क्षत्रत्राणकरी महाभयकरी माताकृपासागरी
साक्षात्मोक्षकरी सदाशिवकरी विश्वेश्वरश्रीधरी ।
दक्षक्रन्दकरी निरामयकरी काशीपुराधेश्वरी
भिक्षार्देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥

Kshatratranakari mahabhayakari
Matakripa sagari
Sakshat mokshakari sadashivakari
Vishweshwara shridhari
Dakshakrandakari niramayakari
Kashipuradhishwari
Bhiksham dehi kripavalambanakari
Matannapurneshwari

- 10) Thou dost protect kshatriyas and givest fearlessness. O Mother! Thou art the ocean of Mercy, and givest instant liberation, always doest of good to all, providest welfare to Shiva, and removest all ailments. O Queen of Kashi and Mother Annapurna! Be gracious enough to grant me charity.

अन्नपूर्णेसदापूर्णे शङ्करप्राणवल्लभे
ज्ञानवैराग्यसिद्धयर्थं भिक्षां देहि च पार्वति ॥

*Aunapurne Sadapurne shankarapran valla-
bke*

*Gyanavairagya sidhyartham bhiksham dehi
cha parvati*

- 11) O Annapurna ! Thou art never in want.
O dearest to the heart of Shankara. I
pray Thee, grant me the boon of
knowledge and non-attachment.

माता मे पार्वती देवी पिता देवो महेश्वरः
बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥

*ata me parvati devi pita devo mahesh-
warah*

*Bandhwah shivabhaktah cha swadasho
bhawanatriyam*

- 12) Goddess Parvati is my Mother, and
the Great Lord Shiva is my Father.
Their devotees are my relatives, and
the three worlds are my homeland.

ॐ द्यौः शान्तिः अंतरिक्षं शान्तिः पृथिवी शान्तिरापः
शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिः ।

विश्वेदेवाः शान्ति ब्रह्म शान्तिः
सर्वे शान्तिः शान्तिरेव शान्तिः
सा मा शान्तिरेधि ॥

AUM

*Peace be in the heaven, in the sky
and peace be in the earth. Peace be in
the waters, in the herbs, vegetables
and peace be in the tress. Peace be in
all the gods, Brahman and all be in
peace and in the real peace. May
that (real) peace be in me.*

Reality or GOD is one, though known by many names. The great philosopher, Saint Shankeracharya, though a staunch Advaitist, thus composed hymns in praise of various deities, the Hindu pantheon. For the facility of the devotees, we give here two of his hymns, VISHNUSHATPAD and GAURI - DASHAKAM in original sanskrit (written both in the Devnagri and Roman Scripts) with their translation in English. These, as their names indicate, are in praise of Vishnu and the Mother Goddess, Gauri.

GAURI DASHAKAM

गौरी दशकाम

The hymn, which is sung by Kashmiri Hindus every day is an invocation to the Mother Goddess as the Supreme Power or Kundalini. According to Tantras, Kundalini lies like a coiled-up Serpent (hence translated as serpent-power) at the lowest sacral plexus, known as *Muladhara*. When this coiled-up *Shakti* or power is aroused—through Yoga and Divine Grace—and travels up to *Sahasrara*, the thousand petalled Lotus in the head—the abode of Shiva—the devotee becomes spiritually illumined. Sushumna is the main Nadi or nerve in

the spinal column through which it ascends. It has two other Nadis, the Ida and Pingala on its left and right.

लीलालब्धस्थापितलुप्ताखिललोकाम्
लोकातीतैः योगिभिरन्तर्हृदि मृग्याम् ।
बालादित्यश्रेणिसमान द्युतिपुञ्जाम्
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥१॥

*Lila-labdhas thapita-lupta khilalokam
Lokatitai yogibhir-antarhridimrigyam
Baladitya Shreni samana dyutipunjam
Gaurim Ambam amburuhakshim ahamide*

- 1) I adore the louts-eyed Gouri, who, by way of sport, creates, preserves and destroys the universe, who is always sought after by selfless Yogis, and who is a mass of splendour equal to many morning Suns.

प्रत्याहार ध्यानसमाधिस्थिति भाजाम्
नित्यं चित्ते निर्वृति काष्ठां कलयन्त्रीम् ।
सत्यज्ञानानन्दमयीं तां तनुरूपाम्
गौरीमम्बात्म्बुरुहाक्षीमहमीडे ॥२॥

Pratyahara dhyana samadhisthiti bhajam
Nityam chitte nirvritikashtam kalayantrim
Satyagyananandamayim-tam-tanurupam
Gaurim Ambam amburuhakshim ahamide

- 2) I worship the lotus-eyed Gauri, the Divine Mother, who gives the highest bliss to those devotees, who are given to mental restraint, meditation and *Samadhi*, who is subtle in form and the embodiment of Truth, Knowledge and bliss.

चन्द्रापौडानन्दित मन्दस्मितवक्त्राम्
 चन्द्रापौडालङ्कृतनीलालकभाराम् ।
 इन्द्रोपेन्द्रार्चितपादाम्बुजयुग्माभ्
 गौरीमम्बामम्बुरुहाक्षीमहमोडे ॥३॥

Chandrapida-nandita-madasmitavaktram
Chandrapida-lankrita nilalakabharam
Indropendradyarchita padambujayugmau
Gourim Ambam amburuhakshim ahamide

- 3) I praise the louts-eyed Gauri, the Divine Mother, whose handsome smiling face gladdens the heart of Shiva ; whose (Divine Mother's) mass of dark blue

hair in adorned with the Chandrapida (an ornament in the shape of a half-moon or crescent) and whose lotus feet are worshipped by Indra, Upendra and other gods (divinities).

आदिक्षान्तामक्षरमूर्त्या विलसन्तीम् ।
भूतेभूतेभूतकदम्ब प्रसवित्रीम् ।
शब्दब्रह्मानन्दमयीं तां तडिदामाम् ।
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥४॥

*Adikshamtam akhsharamurtya vilasantim
Bhute Bhute bhutakadamba prasavitrim
Shabdabrahmanandmayim tam tadidabham
Gourim Ambam amburuhakshim ahamide*

- 4) I adore the lotus-eyed Divine Mother, Gauri, who is the embodiment of the whole of the (Sanskrit) alphabet from "aa" to "ksha," who always creates multitudes of beings, who is of the essence of *Shabdabrahman* and bliss and who has the radiance of lightning.

मूलाधारादुत्थितवीथ्या विधिध्रुम्
सौरं चान्द्रं व्याप्य विहार ज्वलिताङ्गीम् ।
येयं सूक्ष्मात्सूक्ष्मतनुस्तां सुखरूपाम्
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥५॥

5)

6)

*Muladharat-uthita vithya vidhirandram
 Sowram chandram vyapya vihara jwalitangim
 Yeyam sukshmatanustam sukharpam
 Gourim Ambam amburuhakshim ahamide*

- 5) I worship the lotus-eyed Divine Mother, Gauri, who is the embodiment of Supreme Bliss, who is subtler than the subtlest, who pervades the Sushumna from *Muladhara* to *Sahasrara* and the *Pingla* and *Ida*, sports luminously.

नित्यः शुद्धो निष्कलएको जगदीशः
 साक्षो यस्याः सर्गविधौ संहरणे च ।
 विश्वत्राण क्रीडन लीलां शिवपत्नीं
 गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥६॥

*Nityah Shudho nishkala eko jagadishah
 Sakhi yasyah sargavidhausam-harne cha
 Vishwatrana kridhanashilam shivapatnim
 Gaurim Ambam amburhakshim ahamide*

- 6) I adore the lotus-eyed Gauri, the Divine Mother, the consort of Shiva; who revels in the sport of protecting this universe & for whose acts of creation and destruction, the Supreme Lord

Shiva, one and indivisible, Pure and eternal, is the witness.

यस्याःकुक्षौ लीनमखण्डं जगदण्डम्

भूयो भूयः प्रादुरभूदुत्थितमेव ।

पत्या सार्धं तामरजताद्रौ विहरन्तीं

गौराम्बामम्बुरुहाक्षीमहमीडे ॥७॥

Yasyah kukshau linam akhaudam jagadandam

Bhuyo bhuyah pradurabhut ulthitameva

Patya sardham tam rajatadrau viharantim

Gaurim Ambam amburahakshim ahamide

- 7) I worship the Itous-eyed Gauri, the Divine Mother, who sports with her Lord Siva on the silvery mountain (Himalya); and in whose womb the entire Brahmanda cosmic egg or seed) remains to rise up again and again.

यस्यामेतन्प्रोतमशेषं मणिमाला

सूत्रे यद्वत्कापि चरं चाप्यचरं वा ।

तामध्यात्मज्ञानपदव्या गमनीयाम्

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥८॥

*Yasyam etam protamashesham manimala
Sut্রে yatvat kwapi charam chapyacharam va
Tam adyatma gyanapadavya gamaniyam
Gaurim Ambam amburuhakshim ahamide*

- 8) She in whom and through whom everything, movable or immovable, exists as a necklace of pearls, strung on a thread, and who can be attained through the path of knowledge, I worship Her, the lotus-eyed Gauri, the Mother.

नानाकारैः शक्तिकदम्बैर्भुवनानि

व्याप्यस्वेरं क्रीडति येयं स्वयमेका ।

कल्याणींता कल्पलतामानति भाजां

गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥६॥

*Nanakarai shaktikadambhair bhuvanani
Vyapya swairam kridati eyam swayameka
Kalyanim tam kalpalatamanatibhajam
Gaurim Ambam amburuhakshim ahamide*

- 9) I adore the lotus-eyed Gauri, the Divine Mother, who is sporting spontaneously, pervades all the worlds in different manifestations, who is ever

auspicious, and who is veritable Kalpalata (wish fulfilling creeper) to the devotees, who take refuge in Her.

आशापाशक्लेशविनाशं विदधानाम्
पादाम्बोजध्यानपराणां पुरुषाणाम् ।
ईशमीशार्धांगहरांतामभिरामाम्
गौरीमम्बामम्बुरुहाक्षीमहमीडे ॥१०॥

*Ashapasha kleshavinasham vidadhanam
Padambhoja dhyana-paranam purushanam
Ishim ishangardhaharam tam abhiramam
Gaurim Ambam amburuhakshim ahamide*

- 10) I worship the lotus-eyed Gauri, the Divine Mother, who destroys the (selfish) desires and miseries of the devotees, who intently meditate upon Her lotus feet, who is the Sovereign of the Universe, and who, sharing the half of the body of Shiva, is delightful to behold.

THE BEST FORM OF PRAYER

We should never Pray or ask for worldly pleasures, which only, entangle us in the never-ending cycle of births and deaths. The best form of prayer is indicated in the following verses of Jagat Guru Shri Shankaracharya.

VISHNU SHATPAADI

विष्णु षट्पदि

अविनयमपनय विष्णो दमय मनः शमय विषय सृग
बुध्णाम् ।

भूतदयां विस्तारय तारय संसार सागरतः ॥१॥

*Avinayam' apanaya vishno damayamanah
shamaya vishaya mrigotrishnam*

*Bhutadayam vistaraya taraya samsara
sagaratah*

- 1) O Vishnu ! Remove from my mind every trace of *Avinaya* (arrogance and

want of humility), keep in check my restless mind, pacify my craving for false sense pleasures, and help me to expand my compassion for all creatures. In this way, ferry me across the ocean of *Samsara*, the cycle of births and deaths.

दिव्य धुनिमकरन्दे परिमल परिभोग सच्चिदानन्दे ।
श्रीपति पदार विन्दे भवभय खेदच्छिन्दे वन्दे ॥२॥

Divyadhunimakarande parimalaparibhoga
satchidanande
Shripatipadarabinde bhavabhaya khedachhi-
devande

- 2) I worship Thy lotus like feet, whose honey is the Sacred Ganga and whose sweet fragrance is the awareness of *Sat, Chit, Anand* (Truth, knowledge and Bliss). I bow before the feet of the Lord of Lakshmi, that remove all fear and misery of this worldly life.

सत्यपिभेदापगमे नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरंगः क्वचन समुद्रो न तारङ्गः ॥३॥

Satyapi bhedapagame natha tavaham na
mamakinastwam

*Samudro hi tarangah kwachana samudro
na tarangah*

- 3) Even if there is no difference or duality, all the same, O Lord, it is true that I am yours, though you do not belong to me. Just as the wave belongs to the ocean, though the ocean does not belong to the wave.

उद्धृत नग नगभिदनुज कुलामित्र मित्र शशदृष्टे ।
दृष्टेभवति प्रभवति नभवति किं भवतिरस्कारः ।४।

*Udhritanaga nagabhidanuja kulamitra
mitrashishidrishte
Drishte bhavati prabhavati na bhavati kim
bhavatiraskarah*

- 4) O bearer of Govardhana and the foe of all *Asuras* (Rakshases), Thou hast the Sun and the Moon for Thine eyes. Why should I not cross the ocean of Sansar when Thy eyes are cast on me?

मत्स्यादिभिरवतारैरवतारवतावता सदावसुधाम् ।
परमेश्वरपरिपाल्यो भवता भवताप भीतोऽहम् ।५।

*Matsyadibhiravatarairavataravatavata sada-
vasudham*

*Parameshwaraparipalyo bhavata bhavatapa-
bhitoham*

- 5) O Great Lord : Thou hast always protected the Universe with Thy Incarnations from time to time. Be gracious enough to help me and save me, who is afflicted and terrified by miseries of the world.

दामोदर गुणमन्दिर सुन्दर वदनारविन्द गोविन्द ।
भवजलधिमथनमन्दर परमं दमपतय त्वं मे ॥६॥

*Damodaragunamandira Sundaravadanara-
binda govinda*

*Bhavajaladhimathana mandara paramam
daram apanaya twam me*

- 6) O Gowinda of lotus-like beautiful face !
O Damodhar, the embodiment of infinite Virtues and churner of the ocean of Samsar, be merciful enough to destroy my extreme fear. (Churner of ocean of sansara. It is only by undergoing the trials and tribulations of this worldly life that we can get salvation).

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नारायण करुणामय शरणं करवाणि तावको-
चरणौ

इति षट्पदी मदीये वदन सरोजे सदा वसतु । ७॥

*Narayana karunamaya sharanam karwani
tavakau charanau*

*Iti shatpadi madiya vadanasaroje sada
vasatu*

- 7) O Naryayan : Thou art always com-
passionate, I take refuge under Thy
feet. May these verses ever remain
like honey-bees on the lotus of my lips!



A YOGI'S PRAYER

- 1) Thy name, I have heard,
O consort of *Shiva*!
Is the destroyer of our fears,
And so, on thee I cast my burden,
Save me, Save me, O kind Mother!
- 2) Out of Thy womb the world is born,
And Thou it is that dost pervade it,
Art Thou *Kali*? Art Thou *Uma*?
Who can ever rightly say?
Mother in every living creature,
Thou dost have Thy dwelling place.
- 3) As *Kundlini* Thou dost lie,
In the lotus of *Muladahara*
Where four - petalled lotus blooms,
Above it lies the *Sadhishthana*,
Where six - petalled lotus blooms,
There dost Thou make Thy home,
O Mystic Power *Kundalini*!
- 4) At the Navel is *Manipura*,
The blue ten - petalled lotus flower,
Through the pathway of *Sushumna*,

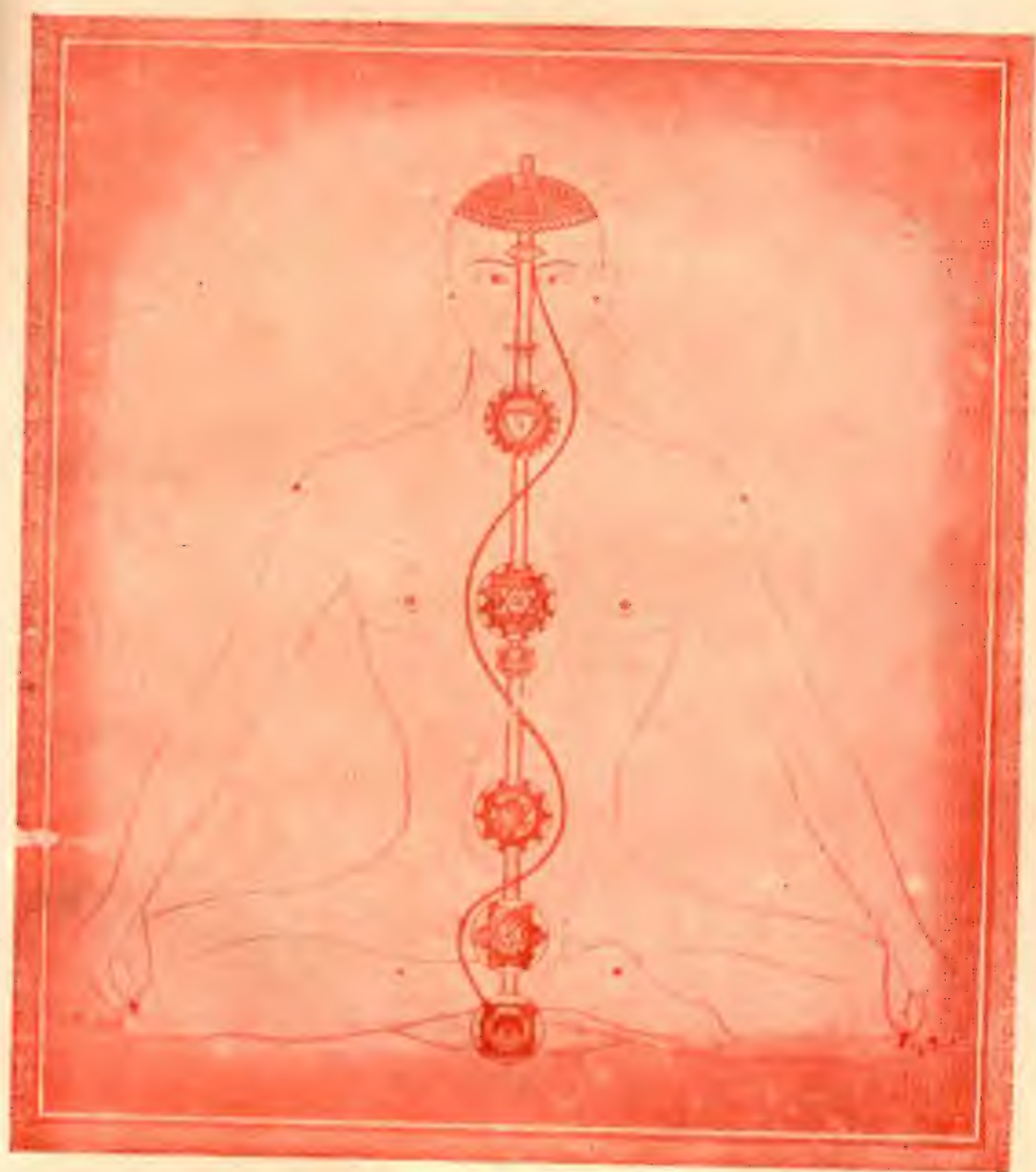
Thou dost ascend and enter there,
O lady of the "Lotus".

- 5) Beyond them lies the lake of Nectar,
In the region of the heart,
Where *Anahata*, the twelve-petalled lotus,
Enchants the eye with scarlet flame.
When Thou dost open it O Mother,
Touching it with thy Lotus Feet,
The age-long darkness of the heart,
Instantly vanisheth at Thy sight.
- 6) In the region of throat is the sixteen-
petalled,
Lotus flower *Vishuddah*, of smoking
hue.
Within the petals of this flower,
Lies concealed a subtle space,
Transcending which one sees at length,
The Universe in space dissolve.
- 7) And, higher yet between the eyebrows
Ajyana, two petalled lotus blossoms,
Where the mind of man remains,
A prisoner of past controlling,
From this flower the mind craves,
To watch the sportive play of life.
- 8) Highest of all, within the head
The Soul-enthrilling Centre lies,
Where shines the *Sahasrar*,

The thousand-petalled lotus,
Mahadeva's dwelling place.

- 9) Having ascended to His throne
O Spouse of Shiva, sit by His side
Thou art the primeval power, O
Mother

With senses well controlled,
he Yogi meditates on Thee
As Uma, Great Himalya's Daughter,
Thou art the power of Shiva,
Destroy my ceaseless cravings,
Grant that I never fall again
Into the ocean of Samsar.



A Yoga Posture (Siddha - asana), showing the six main chakras or stages from Muladhara-Lotus (chakra) to the Sahasrara - Lotus or Brahma - Randhra Chakara.

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 poem a Vedantic
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 it from my
 foundation

my critical mind
 who or
 my heart
 that is who or
 my real base
 & basis

XXIV

CHAMARASTUTI
 (Vyapta Charachara)

"Vyapta Charachara" transcribed here in

XXIV

CHAMARASTUTI

to destroy (Vyapta Charachara)

"Vyapta Charachara" transcribed here in Devanagari and Roman scripts and translated into English, is a beautiful hymn to Almighty Shiva, by Shri Bhagvan Abhinava Gupta, Kashmir's great philosopher-saint of Shaiva philosophy. Footnotes are given at the end of a few slokas to give clear understanding to the reader about its philosophic meaning.

व्याप्त चराचर भाव विशेषं

चिन्मयमेकमनन्तमनादिम् ।

भैरवनाथमनाथशरण्यं

तन्मय चित्ततया हृदि वन्दे ॥१॥

Vyapta charachara bhavavisheshmam

Chinmaym ekam anantam anadim

Bhairvanatham anatha sharanyam

Tanmaya chitta tvaya hridi vande

all 36 talvans. The refuge
of the refugees. One with the mind
I preach myself and others.

quite radiantly evident & clear to me my
 your grace : Thou art the Highest Lord
 and in all respects my own self.
 therefore all this is my own self & nothing else

78
 I mentally bow down to Him, who
 is the only indwelling Self (chit svarup),
 All - pervading, Eternal (without
 beginning or end), pure consciousness
 of the whole universe, the king of
 Bhutas (Bhairava Nath) and the pro-
 tector of the helpless (anatha).

'I'—the ego, the Jiva in bondage, who
 identifies himself with the gross, subtle
 and causal bodies, and undergoes
 various miseries and therefore strives
 for liberation. All this is mine &
 here is one with you (I am with you)

त्वन्मयमेतदशेषमिदानीं only you). This is

भाति मम त्वदनुग्रह शक्त्या ।

त्वं च महेश सदैव ममात्मा

स्वात्ममयं मम तेन समस्तम् ॥२॥

Tvanmayam etad ashesham idanim
 Bhati mama tvad anugraha shaktya
 Tvam cha mahesha sadaiva mamatma
 Svatmamayam mama tena samastam

- 2) You are Sadashiva, my enternal soul
 and it is through your garce that I
 see all universal beings as your gross
 bodies, and naturally those of mine.

when a man is ⁷⁹ ~~trapped~~ ^{trapped} in the
 one to whom a Lord you appear as his
 own self, although ~~trapped~~ ^{trapped} in the
 worldly terrible ⁷⁹ sorrows & illusion ^{and}
 'Mine' — egoless mind. When the mind ^{action}
 becomes pure through upasana and tapasya ^{and the}
 the veil of ignorance is gradually removed
 and the self begins to reveal its real ^{3 guna}
 nature. Then everything melts away, and ^{if}
 only the non-dual Atman remains. ^{Prakriti}

स्वात्मनि विश्वगते त्वयिनाथे

तेन न संसृति भीतिः कथास्ति ।

स्वत्स्वपि दुर्धर दुःख विमोह

त्रासविधायिषु कर्म गणेशु ॥३॥

Svatmani vishvagate tvayinathe

Tena na samsriti bhiti kathasti

Svatsvapi durdhara dukha vimoha

Trasavidhayishu karmaganeshu

- 3) Though sorrows and miseries, the outcome of Karmas, are dreadful enough due to *moha*, yet these no longer remain, when Thou, the Atma svarupa, All-pervading one, art realised.

'Thou' — Almighty shiva, who is Brahman Himself. There are no two entities — Brahman and Atman. It is Atman that is sometimes called Brahman. In this ever-changing world there is

O lord of death do not through the
terrible looks into me. With devo-
for Lord Shiva I ⁸⁰ passed great all
predominant Bhairava ~~power~~ energy

one changeless Being as the witness
of these changes — the permanent ever-
seeing Being is Atman.

(which can
destroy even
you).

अन्तक मां प्रति मादृशमेनां

क्रोध करालतमां विदिधोहे ।

शङ्कर सेवन चिन्तन धोरो

भोषण भैरव शक्तिमयोस्मि ॥४॥

Antaka mam prati madrisham enam

Krodha karalatamam vidhidhihe

Shankarasevana chintana dhiro

Bhishana bhairava shaktimayosmi

- 4) O Shankara ! I may be granted peace
and courage for your deep-rooted
devotion and remembrance, so that
Mahakala who is furions and dreadful
with his angry looks, may not cast
his prying eye on me.

इत्थमुपोद भवन्मय संविद्-

दीधिति धारित भूरित मित्रः ।

सृत्यु यमान्तक कर्म पिशाच-

नार्थ नमोस्तु न जातु विभेमि ॥५॥

Thus my Samvid (Super consciousness)
 being one with you my Lord I am
 not afraid at all of Death, its Lord
 or his agents Peshachas

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Itham upoda bhavanmaya samvid yamaaduta
 Didhita dharita bhurita misraha

Mrityu yamantaka karmapishachair I have had
 Natha namostu na jatu vibhemi a comprehension
 of you the eternal flame.

- 5) I am not afraid of Yama (Mahakala),
 who brings death (to this elemental
 body) through Karmas, nor do I care
 about his attendants, called Peshachas
 because I have concentrated upon you
 an eternal flame, which destroys my
 ignorance, the darkness of my mind,

“Ignorance” — To give rise to confusion
 in knowledge is a unique characteris-
 tic of ignorance, It is through the
 influence of ignorance that one con-
 founds a rope with a snake. It is
 ignorance which is called Maya, which
 covers the Reality, and projects the
 universe (beginning from subtlest down
 to the grossest upon *That* (Reality or
Brahman).

प्रोदित् सत्य विबोध मरोचि

प्रोक्षित विश्व पदार्थ सतत्वः ।

भाव परामृत निर्भर पूर्ण

त्वय्यहमात्मनि निवृत्तिमेमि ॥६॥

Proditā satya vibodha marichi
Prokshita vishvapadartha satatva
Bhavaparamrita nirbhara purne
Tvayyiham atmani nirvrittim emi

- 6) The ray of gyan (Knowledge) which has risen in me has helped me to attain peace. The same Immortal entity (Self) is complete in all the elements of the Universe.

“Gyan” — Knowledge of Atma.

“Self” — Atman or Brahma alone is real and exists, and nothing else.

“Immortal Entity” — It is the self in all beings, and as such rules all. This whole universe is covered by one's own self, the Lord. His supreme Reality is experienced in realisation (meditation) as the indwelling self of all. “I am all this.”

मानस गोचरमेति यदैव

क्लेश दशातनु ताप विधात्री ।

नाथ ! तदैव मम त्वदभेद-

स्तोत्र परामृत वृष्टिरुदेति ॥७॥

Manasa gocharameti yadaiva
Kleshadasha tanutapa vidhatri
Natha! tadaiva mama tvatabeda
Sottra paramrita vrishtir udeti

- 7) Whenever I suffer from sorrows and miseries of the world, which are actually the outcome of mind, abruptly at that very moment, non-dual praises (of non-separation) of yours (Atman) showering immortality burst out.

“*Mind*” — Mind is not a specific part or place in body like the heart or any other organ. It is only the accumulation of past and present thoughts, which express themselves one after another. Previous impressions that are lying dormant in the mind as well as contact with external objects gives rise to numerous desires, which are the cause of sorrows and miseries.

“*Non-dual praises of yours (Atman)*”—It is knowledge which is attainable by no other means but *Vichara* or enquiry into Truth.

“Except Brahman nothing else exists.”

शंकर सत्यमिदं व्रतदानं
 स्नान तपो भव ताप विनाशि ।
 तावक शास्त्र परामृत चिन्ता
 स्यन्दति चेतसि निर्वृति धारा ॥८॥

*Shankara satyam idam vraladanam
 Snana tapo bhavatapa vinashi
 tavak shastra paramrita chinta
 Sendati chetasi nirvritti dharah*

- 8) O Shankara ! Being yourself in the shape of scripts, calling for fasts, for charity, bath (purification) and tapasya—these are all true for destroying scorching heat (sorrows) and miseries of the world. These exist no longer when peace and immortality flash out (by purification).

“Fasts, charity, bath and tapasya”—These are included in karma and upasana, by which we get purification of mind and clarity of understanding. In this way they remove our Avidya (ignorance) and enlighten us with pure knowledge. But so long as we are engaged in karma or upasana, we remain under its sway and in bondage.

"*These exist flash out*" — Here reference is to Karmas, which are sanchita, Agami and prarabdha karma. These are destroyed by knowledge, as smriti says. Gita also declares, 'O Arjuna, the fire of knowledg reduces all karmas into ashes (Chapter IV, Sloka 33). It also stands to reason that Prarabdha — as the result of ignorance must cease to exist, when the latter (ignorance) is destroyed by knowledge.

नृत्यति गायति हृष्यति गाढं
संविदियं मम भैरव नाथ ।

त्वां प्रियमाप्य सुदर्शनमेकं

दुर्लभमन्य जनैः समयज्ञम् ॥६॥

Nrityati gayati hrishyati gadham

Samvidiyam mama bhairavanatha

Tvam priyamapya sudarshanam ekam

Durlabham anyajanai samayagyam

- 9) O Bhairavanth ! The sudarshana, with which you blessed me is impossible for other common worldly people to

attain. I realise that it is the same pure consciousness — one entity— dancing and singing with everlasting joy.

“Sudarshana” — Realisation of Atman, the pure unalloyed consciousness.

वसुरसु पौषे कृष्ण दशम्याम-

ऽभिनवगुप्तः स्तवमिममकरोत् ।

येन विभुर्भवमरुसन्तापं

शमयति भटिति जनस्य दयालु ॥१०॥

Vasurasa paushe krishnadashbmyam

Obinavaguptah stavam imam akarot

Tena vibhur bhavam urasantapam

Shamayati jatiti janasya dayalu

- 10) By reciting this Hymn, which Abhinava Gupta has composed in the year 968 on the tenth day of the first fortnight of the month of Poh, one is able to wash off his sins, in this mortal world.

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PEACE CHANT

ॐ सहनाववतु सहनौ भुनक्तु सहवीर्यं करवावहै,
तेजस्विनावधीमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*Aum sahanavavatu sahanav bunaktu sahviri-
yam karvavahai*

Tejasvinavdeetumastu ma vidvishavahai

AUM, SHANTI ! SHANTI ! SHANTI !

May Uma (Brahman) protect both of us together ! May It sustain us together ! May we together acquire the capacity (for knowledge) ! May our study reveal to us its true meaning or be full of illumination ! May we never disagree !

AUM, PEACE, PEACE, PEACE.



PEACE CHANT

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

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गायत्री निर्णय

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SIGNIFICANCE AND IMPORTANCE OF GAYATRI MANTRA AND INVESTITURE OF THREAD CEREMONY ETC.

Preface

IN 1969 A. D. two thousand copies of (गायत्री निर्णय) *Gayatri Nirnaya* were published, and distributed free of cost among our brethren of Sanatana Dharma on the auspicious day of Holy Shiv Ratri. Since then persistent requests have been made for the publication of a revised Second Edition. But unfortunately owing to scarcity of paper and financial difficulties this desire of our brethren could not be fulfilled so far.

It has now been decided by the members of the Ashrama to re-publish it in Sri Uma booklet for the benefit of the Hindu public.

For some time past it has been painfully observed that our community is

gradually deteriorating physically, mentally, morally and spiritually, with the result that we have to come across several kinds of troubles, ordeals and obstacles in the way of our smooth living. The root cause of this all-round decline appears to be that most of us have lost all confidence in the Divinity of our Being and faith in our Sanatan Dharma. Instances are not wanting of some of our ignorant youngmen putting off their sacred thread (*yagyopavit*) and keeping it hanging on the peg in their bed-rooms or drawing rooms. Being entirely ignorant of the significance and benefits of Gayatri these youngmen cannot be blamed.

After a long evolutionary process we have crossed the sub-human stage, and got at the human birth. So our life should not be of the body or the senses like that of beasts. The goal for a human being is to evolve into the divine. Senses or sense-pleasures are stumbling blocks, and have rightly been called the enemies of a spiritual aspirant. They get their strength from our attachments and aversions, which must be gradually done away with. It is our low egoistic attitude, which is responsible for our likes and dislikes. These will automatically melt away, when we change

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this harmful attitude into helpful devotional attitude. The work of the scriptures is to help us in changing this attitude. When 'the life for the individual' is converted into 'the life for the Lord,' the senses are no longer the enemies.

Youngmen of to-day are naturally anxious to understand the real significance of the Gayatri Mantra, and want to know what good would accrue to them by performing its Japa. It is therefore that an attempt has been made in the following pages to explain the meaning and importance of the Mantra in as simple a language as possible in the hope that it would be easily assimilated.

It is necessary to point out that we must steadfastly stick to our own Dharma, and follow its injunctions rather than adopt that of another. It is only then that we can attain peace.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनिष्ठतात्
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

*Shreyan svadharmo viguna paradharmat
svanishthitat*

*Svodharme nidhanam shreyah paradharmo
bhayavaha*

One's own dharma though imperfect is better than the dharma of another well discharged. It is better to die doing one's own dharma, while the dharma of another is full of fear.

It is in the very nature of man to have recourse to what gives pleasure, and to keep back from what gives pain. Vacillation of mind is the result of weakness. It depraves man more & more. Steadfastness to duty, on the other hand, strengthens man, and helps the building of character. Through firm devotion to duty man gains in excellence.

OM SHANTI, SHANTI. SHANTI!

Svayamananda



ओं पूर्णम्
पूर्णस्य पू
ओं

*Aum ! pu
udachet e,
shyete A*

*बह परब्रह्म
है; यह (इदं
विश्व) भी
विश्व व्यक्त
परिपूर्ण (इदं
विषय बनाया
परब्रह्म) ही

That (E
Complete
This'ness)
All-Comp

*बह स्वयं पूर्ण
भी कोई ब्रुटि
उसको पकड़ने
कर शेष रहोगे

ओं पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥ (बृ० ५: १)

ओं शान्तिः शान्तिः शान्तिः ॥

*Aum ! purnamadah purnamidam purnat purnam-
udachete, purnasya purnamadaya purnamevavashi-
shyete Aum ! Peace ! Peace ! Peace !*

*यह परब्रह्म (पूर्णग्रहन्ता=इदन्ता का उद्गमस्थान) परिपूर्ण है; यह (इदन्ता=परब्रह्म से बाह्यरूप में विकसित हिरण्यगर्भवाच्य विश्व) भी परिपूर्ण है; उस परिपूर्ण परब्रह्म से यह परिपूर्ण विश्व व्यक्त नाम रूपात्मकता का विकास प्राप्त करता है; यदि परिपूर्ण (इदन्ता) की भी परिपूर्णता (ग्रहन्ता) को मनन का विषय बनाया जाये तो केवल परिपूर्णता (ग्रहन्ता=परिपूर्ण) परब्रह्म) ही अवशिष्ट रहती है ॥

That (Brahman = perfect 'P'ness) is All-Complete (infinite); this (The manifested This'ness) is also All Complete (Infinite), the All-Complete (manifested Hiranyagarbha)

*यह स्वयं पूर्ण है उसमें कोई त्रुटि नहीं है, अतएव उसकी रचना में भी कोई त्रुटि नहीं। तुम उस पूर्ण (जगत) के भी पूर्ण को पकड़ो। उसको पकड़ने से तुम्हारी सारी त्रुटियाँ दूर होंगी और तुम पूर्ण होकर शेष रहोगे।

acquires its tangibility from the All-Complete (Brahman); contemplation of the All-Complete (source of the outer manifestation) of the All-Complete (manifested Hiranyagarbha) brings home that there remains the All-Complete alone.

Om. Peace ! Peace ! Peace !

Note:—There is no one aspect of manifestation which does not imply all the others because of the fundamental, All-pervading Unity. Hence the principle "that which is here is every where, and that which is not here is nowhere".

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गायत्री निर्णय

(Detailed exposition of Gayatri Mantra)



गायत्री (gayatri) गाय + त्री)

गाय = जो कोई भी इसका गान करता है

(gay) Whosoever Sings.

त्री = रक्षा करती है।

(tri) Protects.

प्रश्न :— यह गायन कौन करता है ?

Question :— Who Sings ?

उत्तर :— पांच प्राण।

Answer :— Five vital airs.

Five vital airs are :—

1. व्यान् (Vyan) सारे अंगों में रहता है—pervading all organs.

2. समान (*Saman*) नाभिस्थान में- in the navel.
3. उदान (*Udan*) कण्ठस्थान में- in the throat.
4. प्राण (*Pran*) हृदयस्थान में- in the heart.
5. अपान् (*Apan*) गुदस्थान में- in 'anus'

प्रश्न :— इन पाँच प्राणों की कौन रक्षा करता है इन में सृष्टिकाल से लेकर सूक्ष्म शक्ति का प्रसारण करता है ?

Question :— Who gives these vital airs protection and cosmic energy since the time of manifestation ?

उत्तर :— गायत्री

Answer:— Gayatri.



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मन्त्र

MANTRA

ओं भूर्भुवः स्वः

(तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात्) ओ३म् !!

(ऋग्वेद संहिता ६२-१०)

*Om Bhur Bhuvah Svah (Tatsavitur Varenyam
Bhargo Devasya Dhimahi Dhiyo yo Nah
Prachodayat) Aum ! Rigveda Samhit 62-10)*



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प्रमाण Reference

काशी खण्ड KASHI KHANDA

प्रथम प्रकार के विश्लेषण के अनुसार 'ओ३म्' यह पवित्र शब्द अ+उ+म इन तीन मात्राओं से बना हुआ है। यह तीन मात्रायें भूलोक, भुवःलोक तथा स्वर्लोक का प्रतिनिधित्व करती हैं। साथ ही यह तीन मात्रायें ऋक्, यजुर तथा साम रूप वेदत्रयी का सार भी हैं।

According to one (grammatical) analysis 'अ', 'उ' and 'म' these three syllables form the sacred word 'OM' and three universes viz. Bhu. Bhuvah, and Svah have been represented by these three syllables. Also these three syllables are the essence of the three *Vedas*, viz., *Rig. Yajur and Sama*.

The sacred syllable '*Aum*' is the nearest symbol of Brahman. Contemplating on '*Aum*' according to the method prescribed in Gayatri Mantra leads to Realisation i. e. understanding and knowledge of Unity of Jiva with Brahman.

दूसरे प्रकार के विश्लेषण के अनुसार ॐ रूप प्रणव में
अ + उ + म + — + यह पाँच मात्राये क्रमशः इस प्रकार
अभि व्यक्त करती है :—

According to second (grammatical) analysis
'OM' the *Pranva* consists of five syllables,
vis. 'अ', 'उ', 'म', '—' and '•' and these
syllables denote the following :—

'अ' :— ब्रह्मा— सृष्टि, करने वाला ।

(A) *Brahma*— The Creator

'उ' :— विष्णु— स्थापक ।

(U) *Vishnu*— The Protector.

'म' :— रुद्र— संहर्ता ।

(Ma) :— *Rudra*— The Destroyer.

'—' — अर्द्धचन्द्र-ईश्वर ।

Ardha Chandra (Half Moon) *Ishvara*.

'•' :— बिन्दु— परम शिव = अनुत्तरतत्त्व ।

Bindu — *Parama Siva* — also known as
Anuttaratatva (second to none).

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

(म० ग० ८, १३)

*Omitekaksharam Bhahma vyaharan mamanu-
smaran*

Yah prayati tejandeham sa yati parmam gatim

जो पुरुष, ॐ ऐसे इस एक अक्षर रूप ब्रह्म को उच्चारण करता हुआ और उसके अर्थस्वरूप मेरे को चिन्तन करता हुआ शरीर को त्याग कर जाता है वह पुरुष परम गति को प्राप्त होता है ।

Uttering the one-syllabled 'Om'—the Brahman and meditating on Me, he, who so departs, leaving the body, attains the supreme Goal.

(Bhg. Gita 8-13)

तद्:— वह

Tad :- That

सवितुः:— अन्तर आत्मा जो कि विश्व का सृष्टि कर्ता, स्थापक तथा संहर्ता है, जो तत्त्व स्वप्रकाश होने के कारण उस मनस् बुद्धि तथा अहंकारात्मक चित्त को भी प्रकाशित करता है । जिस (चित्त) से नामरूपात्मक व्यक्त जगत स्थिति प्राप्त करता है ।

Pertaining to the Supreme Controller within, that effulgent Entity who is the Creator, Protector and Destroyer of the three universes. Being Self Shining who illuminates the Mind (*Chitta* Comprising *Manas*, *Budhi* and *Ahankara*) from which (mind) the external manifestation takes place.

वरेण्यं :— सर्वोत्कृष्ट

Varenyam : Supreme.

भर्गो :— तेज अर्थात् सृष्टि, स्थिति एवं संहार करने वाली

Bhargo स्वतन्त्र शक्ति ।

(व्याकरण विश्लेषण के अनुसार 'भर्गो' शब्द में 'म' 'र' और 'ग' यह तीन मात्राएँ हैं। इन में प्रत्येक मात्रा का भाव इस प्रकार है ।

'म' वह तत्त्व जिस से तीनों लोकों की सृष्टि होती रहती है।
'र' पूर्ण आनन्दघनता जिससे तीनों लोकों की स्थिति प्राप्त होती रहती है ।

'ग' वह तत्त्व जिस में सारे लोक प्रत्येक कल्पान्त के समय फिर विश्रान्त हो जाते हैं ।)

The effulgence, *i.e.* all independent creative, protective and destructive energy.

(According to grammatical analysis 'Bhargo' word is composed of three syllables 'भ' 'र' and 'ग' which denote the following:—

“भ” (*Bha*) that Entity by which all the three universes are being created;

“र” (*Ra*) the Full Bliss which provides protection to all the three universes; and

“ग” (*Ga*) that Entity wherein all the Universes merge again at the time of each Dissolution.)

देवस्य :— परम प्रकाशमान देवता का ।

Devasya:— Pertaining to the Radiant Being,

धीमहि. हम ध्यान करते हैं ।

Dhimahi:— We meditate,

धियः :—प्रतिभा

Dhiyah :— Intuition,

यः :— जो

Yah :— Who,

नः :— हमको

Nah :— to us,

प्रचोदयात् :— वास्तविक ज्ञान प्राप्ति की ओर प्रेरित करे ॥

Prachodayat :— Stimulate towards the realisation of Truth.

ऊपर की ध्यात्या का सार इस प्रकार है ।—

हम उस सर्वोत्कृष्ट महान् देवता के प्रकाश का ध्यान करते हैं। वह हमें यथार्थ ज्ञान की प्राप्ति के लिए प्रतिभा का विकास करे ॥

The purport of the above explanation is as under :—

We meditate on that Supreme effulgence of the Radiant Being, the Indwelling Controller, and Director of all. May He stimulate our intuition for the realisation of the TRUTH!

ओ३म् शान्ति शान्ति शान्ति ओ३म् ॥

Aum, Shanti, Shanti, Shanti, Aum !
OM, Peace, Peace, Peace, OM.



MEDITATION ON 'AUM'

(*Non - dual aspect*)

PRAANAVA or the syllable 'AUM' consists of three component elements—A, U and M. The Mandukya Upanishada declares the three sound elements of Aum as corresponding to and as signifying the phases of the Self, conditioned by three bodies and as manifesting itself in the three phenomenal States, Viz, Jagriti, Svapna and Sushupti.

The great teacher of Advaita School, Shri Bhagvan Shankaracharya has elaborated this theory in Panchikarna and has shown how to meditate on 'Aum' to attain knowledge of the unity of the individual and the Universal Soul.

अकार उकारे, उकारो मकारे, मकार ओंकारे,
ओंकारोऽहमेव । अहमात्मा साक्षी केवलश्चिन्मात्र-
स्वरूपः, नाज्ञानं नापितत्कार्यं किन्तु नित्य शुद्ध
बुद्ध मुक्तस्य स्वभावं परमानन्दाद्वयं प्रत्यम्भूत
चैतन्यं ब्रह्मैवाहमस्मीत्यभेदेनावस्थानं समाधिः ॥

*Akara ukare, ukaro makare, makara omkare,
Omkarohameva. Ahamatma sakshi kewalash-
chikmatra swarupah nagyanam napitatkar-
yam kintu nityashudhabudha muktasya
svabhavam parmanandadvayam pratyambhuta
chaitanyam brahmaivaham asmi iti abeda-
nava sthanam samadhi.*

Now 'A', the waking personality should be resolved into 'U', the dream-personality and the 'U' into 'M' i. e., the deep-sleep personality. Again the 'M' should be reduced into "Aum", and the "Aum" into "I". I am the Atman, the witness of all, the Absolute, of the nature of pure consciousness. I am neither nescience nor even its effect. But I am Brahman alone, Eternally Pure, Ever Enlightened, Eternally Free and Existence Absolute. I am the Bliss Absolute — Sat, Chit, Ananda — one without a second and the innermost consciousness. Remaining in this state is called Samadhi or Super - Conscious State.

According to the vedanta philosophy this world is a composite of name and form, the different letters of syllable "AUM" stand for the names as :-

- 'A' stands for the gross ; (स्थूल).
- 'U' stands for the subtle ; (सूक्ष्म).
- 'M' stands for the causal ; (कारण).

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The entire syllable 'AUM' is for the Transcendental. The Self as embodied in the gross body and undergoing the experience of waking is called 'VISWA'. The Self as embodied in the subtle body and undergoing dream experience is 'TAJASA'. The Self as embodied in the causal body undergoing deep-sleep state experience is the 'PRAJA'.

It is the one self 'I' without a second, Bliss Absolute, Existence Absolute (*Sat Chit Ananda*) which pervades in all three Lokas (Bhu, Bawah and Swah).

Meditation on the very Self which is Transcendental is also known as TRANSCENDANTAL Meditation.

Gayatri Japa :

Some conclusions of the Non-dualistic vedanta philosophy are :- (a) Divinity of the soul, (b) The unity of existence and (c) The oneness of the Godhead or Truth or Reality.

- (a) Every soul is divine. But during the state of ignorance, it forgets its spiritual nature. While wandering in the relative world, it assumes various bodies,

and identifies itself with them. It is then considered as a finite creature. But in the heart of every individual, the divine light goes on shining.

- (b) All ethical or moral principles are based on the Unity of Existence. Non-dualistic Vedanta tells us that the True Self of man is the Self of all beings. Therefore Self-love expresses and fulfils itself in love for all. The Golden Rule of Christianity can be understood, when we realise that by hurting others one really hurts himself, and that by making others happy one brings happiness to oneself.

- (c) Oneness of Godhead is implied in the statement of Vedas :- "Truth is one but the sages call It by various names." The names, which are honoured and worshipped by different religions are only symbols, to enable us to grasp the Infinite. The various deities are so many aspects of the same Reality, which is One.

We must pray to Gayatri—the Blessed Mother of the Vedas—to grant us pure Sattva Budhi, which will help us to realise the 'Reality' or 'Truth'—(Aham Brahmasmi—I am Brahman).

A man can repeat the Gayatri Mantra mentally while lying down, sitting or walking. There is no sin of omission or commission of any sort in its repetition.

One should perform its Japa three times everyday in the morning, noon and evening.

It is "Samano mantram," and is the one mantra for all Hindus.

Gayatri with three *Vyahritis* is the essence of the Upanishads, which are themselves the essence of the Vedas.

He is the real *brahman, who knows and understands Gayatri. One, though well-versed in the four Vedas, but without knowledge of Gayatri, is a Shudra.

Benefits of Gayatri Japa :

The Japa of Gayatri brings the same fruit as the recitation of all the four Vedas. It destroys all sins. It brings splendid health, beauty, vigour and magnetic aura (Brahmic effulgence). It opens the gates of immortality (Moksha).

*brahman is the pious and respected among all the four castes. One who realises "Brahman" is brahman.

One should immediately start the daily practice of this Japa for half an hour, each time. Its benefits can be realised in a few months.

There are no restrictions of any kind in Mantra Japa for those who do it with Nishkama Bhava. Restrictions come only when mantra is repeated with Sakama Bhava.

Generally men always act with attachment i. e., with fear and desire—desire for certain results and fear that this result will not be attained. Attached actions bind us to this world of life and death.

There is another way of performing action and that is without fear and without desire. Hindus call it "Nishkama Karma," and Christians call it "Holy Indifference".

When action is done in this spirit, it will lead us to the knowledge of what is behind action, behind all life,—the Ultimate Reality.

It is better to perform Japa on a rosary (mala). It should contain 108 beads. Repetition of Gayatri Mantra 108 times is considered as one Mala.

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BRAHMA SUTRA

(Investiture of Sacred Thread)

ACCORDING to the Shastras the twice - born
(द्विज) — Brahman, Kshatriya and Vaish
— can have Sacred Thread, called Brahma
Sutra.

Brahma Sutra is Brahman Himself,
which pervades the Universe like a thread
passing through the beads of a mala or
garland.

The Guru initiates his disciple at the
initial stage with the Sacred Maha Mantra
of Gayatri to help him to realise
Brahma, and commissions him with a thread,
called Gayatri or Yagyopavit, in the pre-
sence of the Sacred fire (yagya).

The Gayatri which gives protection
and cosmic energy to all Pranas (vital
airs) is verily Brahma Sutra.

Preparation of Sacred Thread

The Sacred Thread, which is called
Brahma Sutra, is prepared out of raw

cotton on a spindle or a spinning wheel. The Gayatri Mantra consists of 32 letters.* Gayatri is known as Para - Prakriti, which consists of three Gunas — Sattva, Rajas and Tamas. The prepared thread is measured four - finger span $32 \times 3 = 96$ times, and the same span is trebled again on a spindle and then distributed into three equal lengths, and joining them with a knot, called 'Brahma Knot.' This sacred thread is the Symbol of Maya (nescience), the power of Brahman transforming itself into the Universe, (Maya in the form of 3 Gunas) and is the cause of all illusion. Sattva, Rajas and Tamas are the three constituents of Maya. This is why a twice-born man (द्विज) must put it on round his neck, touching his breast, to keep up the remembrance of Brahman realisation. It is washed while repeating Gayatri Mantra before commencing Japa and meditation by aspirants three times during the day — morning, mid-day and evening.

OM, PEACE ! PEACE ! PEACE !

-
- *Note :— a) Pranva— अ, उ, ज, —, — 6 symbols
 b) Vyahritis — भू भवः, स्वः — 3 Vyahritis
 c) Gayatri Mantra — तत्सवितुर्वरेण्यं प्रचोदयात्
 —24 syllables
 —Total—32

DEVI—MAHATMYA

The following Stotra is an extract from the 5th chapter of the Devi Mahatmyam or Sri Durga-Saptasati. It has been presented here to our readers in Devanagari and in Roman scripts with a lucid English translation.

This part of the chapter is usually recited by Bakhtas in Kashmir in the Devi temples with great devotion.

It is shown here that the Maya (Universal Mother) is all pervading, and is unidentifiable from Brahman.

—Svayamananda

या देवी सर्वभूतेषु विष्णुमायेति शब्दिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi Sarvabhuteshu vishnumayeti Shabdita
Namastasyai, namastasyai, namastasyai namonamah.*

The Devi, who is in all beings, is called Vishnumaya. Salutations to Her again and again : 14—16.

या देवी सर्वभूतेषु चेतनेत्यभिधीयते ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu chetanetyabhi dhiyate
Namastasyai, namastasyai, namastasyai namonamah.*

The Devi, who in all beings, is known as
Consciousness. Salutations to Her again
and again ; 17—19.

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi Sarvabhuteshu budhirupena Samsthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutations to the Devi again and again
who in the form of Intelligence abides in
all beings ; 20—22.

या देवी सर्वभूतेषु निद्रारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi Sarvabhuteshu nidrarupena Sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutations to the Devi again and again
who abides in all beings in the form of
sleep ; 23—25.

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या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi Sarvabhutashu Kshudharupena Sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutations again and again to the Devi
who abides in all beings in the form of
hunger ; 26—28.

या देवी सर्वभूतेषु छाया रूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi Sarvabhuteshu Chhayarupena Sansthita
Namastasyai, namastasya, namastasyai namonamah.*

Salutations again and again to the Devi
who abides in all beings in the form of
reflection ; 29—31.

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi Sarvabhuteshu Shaktirupena Sansthita
Namastasyai, namastasyai, namastasyai namonamoh*

Salutations to the Devi again and again
who abides in all beings in the form of
Power ; 32—34.

या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu trishna rupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutations to the Devi again and again
who abides in all beings in the form of
thirst (ambition) ; 35—37.

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu kshantirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutations to the Devi again and again
who abides in all beings in the form of
forgiveness ; 38—40.

या देवी सर्वभूतेषु जातिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu jatirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutation to the Devi again and again
who abides in all beings in the form of
genus ; 41—43.

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या देवी सर्वभूतेषु लज्जारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu lajjarupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutations to the Devi who abides in all
beings in the form of modesty ; 44—46.

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu shantirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutations to the Devi who abides in all
beings in the form of peace ; 47—49.

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu shradharupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutations to the Devi who abides in all
beings in the form of faith ; 50—52.

या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu kantirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutation to the Devi who abides in all beings in the form of loveliness ; 53—55.

या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu lakshmirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutation to the Devi again and again Who abides in all beings in the form of fortune ; 56—58.

या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu vrittirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutation to the Devi again and again who abides in all beings in the form of activity ; 59—61.

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नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu smritirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutation to the Devi again and again
who abides in all beings in the form of
memory ; 62—64.

या देवी सर्वभूतेषु दयारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu dayarupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutation to the Devi again and again
who abides in all beings in the form of
compassion. 65 - 67

या देवी सर्व भूतेषु तुष्टिरूपेण संस्थिता ॥
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu tushtirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutation to the Devi again and again
who abides in all beings in the form of
contentment ; 68—70.

या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।

नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ॥

*Ya devi sarvabhuteshu matrirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutation to the Devi again and again
who abides in all beings in the form of
mother ; 71—73.

या देवी सर्व भूतेषु भ्रान्ति रूपेण संस्थिता ।

नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ।

*Ya devi sarvabhuteshu bhrantirupena sansthita
Namastasyai, namastasyai, namastasyai namonamah.*

Salutation to the Devi again and again
who abides in all beings in the form of
error* ; 74—76.

इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषुया ।

भूतेषु सततं तस्यै व्याप्तिदेव्यै नमो नमः ॥

*Indrayanam adhishtatri bhutanam chakhileshu ya
bhuteshu satatam tasyai vyaptidevyai namonamah.*

Salutation to the Devi who constantly
presides over the senses of all beings and
the elements ; 77.

* Truth and error are the two aspects or forms of
the Devi

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चितिरूपेण या कृत्स्नमेतद्व्याप्य स्थिता जगत् ।

नमस्तस्यै, नमस्तस्यै, नमस्तस्यै नमो नमः ।

Chitirupena ya kritsnam etadyapya sthitajagat
Namastasyai, namastasyai, namastasyai namonamah

Salutation again to again to the Devi
who is pervading the entire world and
abides in the form of consciousness. 78—80



चर्पट पञ्जरिकास्तोत्रम्

HYMN OF RENUNCIATION

BY

Swami Shri Shankaracharya

ONE day early in the morning, Swami Shankaracharya was going to the Ganges for his daily oblations. He heard a student loudly repeating some rules of Grammar in order to memorise them. The sage thought that the morning time should have been better devoted towards contemplation of God. Feeling disappointed at the waste of such a time, he composed the following "Hymn of Renunciation."

दिनयामिन्यौ सायं प्रातः दिशशिर वसन्तौ पुनरा-
यातः ।

कालः क्रीडति गच्छति आयुस्तदपि न मुञ्चत्या-
शावायुः ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।

संप्राप्ते सन्निहिते काले नहि नहि रक्षति
दुकुञ्करणे ॥१॥

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Morning and evening, day and night,
winter and spring repeatedly come and go.
The course of time playfully ends our
lives. But alas ! man does not give up
his vain hopes. Worship Govinda, O fool !
Worship Him. Rules of Grammar will
surely not save you when death draws
near. (1)

अग्रे वह्निः पृष्ठे भान्न रात्रौ चुबुकसमपितजानुः
करतलभिक्षस्तस्तलवासस्तदपि न मुञ्चत्याशा-
पाशः ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥२॥

To get warmth the poor beggar crou-
ches before the fire or basks in the sun
with his back. At night curling up his
legs to keep off cold, he goes to sleep.
Taking his abode under a tree, he eats
from his begging bowl. But still the chains
of vain hope bind him. Worship Govinda,
O fool ! Worship Him. Rules of Grammer
will certainly not save you when death
draws near. (2)

यावत् वित्तोपार्जनशक्तः तावत् निजपरिवारो
रक्तः ।

पश्चात् जीवति जर्जरदेहे वार्ता कोऽपि न पृच्छति
गेहे ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले नहि नहि रक्षति
दुकृञ्करणे ॥३॥

So long as a man has strength to earn money, he gets loving care from his family. But when he grows old and his body is nearing dissolution, even his nearest kith and kin do not care even to enquire how he fares. Worship Govinda, O fool ! Worship Him. Rules of Grammar will never be of any avail to you when your end draws near. (3)

जटिलो मुण्डी लुञ्छितकेशः काषायाम्बर-
बहुकृतवेषः ।

पश्यन्नपि च न पश्याति मूढो उदरनिमित्तो
बहुकृतवेषः ॥

भज गोविन्द भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
दुकृञ्करणे ॥४॥

Many people keep matted locks, while

others shave their heads clean. Some pluck out all their hair and wear robes of orange or other colours, to show off that they are saints and thus try to earn their bread. These deluded people do not care to see the truth though it is revealed to them. Adore Govinda, O fool ! Worship Him. Rules of Grammar will surely not help you when death comes near. (4)

भगवद्गीता किञ्चिदधीता गङ्गाजललवकणिका
पीता ।

सकृदपि यस्य मुरारिसमर्चा तस्य यमः किं
कुरुते चर्चाम् ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।

संप्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥५॥

If a man studies only a portion of the Gita, drinks but a drop of the Holy Ganges, (he is purified; so if he) worships the Lord once, he will have no fear of Death. Worship the Lord, O fool ! Adore Him. Cramming up the rules of Grammar will in no way help you, when the hour of Death draws near. (5)

अङ्गं गलितं पलितं मुण्डं दशनविहीनं जातं
तुण्डम् ।

वृद्धो याति गृहीत्वा दण्डं तदपि न मुञ्चति
आशापिण्डम् ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥६॥

Although a man is old and feeble, his gums are toothless and his head bald, yet he does not give up vain hopes even when he cannot walk without crutches. Worship Govinda, O fool ! adore Him. Learning rules of Grammar will in no way help you, when your end draws near. (6)

बालस्तावत्क्रीडासक्तः तरुणस्तावत्तरुणी रक्तः ।
वृद्धस्तावच्चिन्तामग्नः पारे ब्रह्मणि कोऽपि न
लग्नः ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥७॥

A man in his childhood is lost in childish play; in his youth he is lost in the charms of his beloved; in old age he is lost in anxieties and sorrows. But, alas ! there is none, who is eager to be lost in

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Parabrahman. Worship Gobinda, O fool !
adore Him. Learning of rules of Grammer
will never save you, when Death draws near.
(7)

पुनरपि जननं पुनरपि मरणं पुनरपि जननी -
जठरे शयनम् ।
इह संसारे बहुदुस्तारे कृपयापारे पाहि मुरारे ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
संप्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥८॥

How sad it is to have to be born
and to die again and again, and to pass
through the mother's womb so frequently !
O Lord ! out of Thy Mercy help me to
cross this insurmountable wide Ocean of
Samsar. Worship Govinda, O fool ! revere
Him. Learning Grammar will certainly
not save you, when the end draws near. (8)

पुनरपि रजनी पुनरपि दिवसः पुनरपि पक्षः
पुनरपि मासः
पुनरप्यनं पुनरपि वर्षं तदपि न मुञ्चति
आशामर्षम् ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।

संप्राप्ते सन्निहिते काले न हि न हि रक्षति
दुकृञ्करणे ॥६॥

Days and nights follow each other, dark and bright halves of months, seasons and years go by in quick succession. But nobody gives up fruitless hopes. Adore Govinda, Worship Him, O fool! This learning of Grammar will not help you, when Death comes near. (9)

वयसि गते कः कामधिकारः शुष्के नीरे कः
कासारः ।

क्षीणे वित्ते कः परिवारो ज्ञाते तत्त्वे कः
संसारः ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
दुकृञ्करणे ॥१०॥

Passion is no good, when youth is gone. A lake is useless when its water is dried up. Friends and kinsmen are off, when we are in penury. This world or samsar does not exist for one, who knows the Ullimate Reality or Truth. Worship Govinda, O fool! Adore Him. Knowledge

of Grammar is no good, when the end is near.

नारीस्तनभरनाभीदेशं दृष्ट्वा मायामोहावेशम् ।
 एतन्मांसवसादिविकारं मनसि विचिन्तय बारं
 बारम् ॥
 भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढ मते
 सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
 डुकृञ्करणे ॥११॥

It is due to ignorance and error that lust is excited at the sight of a woman's breast and navel. Think over and over again that all this is nothing but the transformed state of flesh, blood, pus and fat. Adore Govinda, O fool Worship Him. your knowledge of Grammar can in no way save you, when Death is near. (11)

कस्त्वं कोऽहं कुत आयातः को मेजननी को मेतातः
 इति परिभावय सर्वमसारं विश्वं त्यक्त्वा
 स्वप्नविचारम् ।
 भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
 संप्राप्ते सन्निहिते काले न हि न हि रक्षति
 डुकृञ्करणे ॥१२॥

Who are you? Who am I? Where do we come from? Who is my mother, and who is my father? Regard them all as unreal. Take this world as a dream, and give it up. Worship Govinda, O fool! Worship Him. No knowledge of Grammar will save you, when the end is near. (12)

गेयं गीतानामसहस्रं ध्येयं श्रोपतिरुपमज्ञस्रम् ।
 नेयं सज्जनसंगे चित्तं देयं दीनजनाय च वित्तम् ॥
 भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
 सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
 डुकृञ्करणे ॥१३॥

We should recite Gita regularly and chant the thousand names of Vishnu while cherishing His beautiful form in our hearts. We should keep constant contact with holy saints & give away money freely to the needy and the helpless. Worship Govinda, Adore Him. Your grammatical knowledge will not protect you when Death comes near. (13)

यावज्जीवो निवसति देहे तावत्पृच्छति कुशलं
 गेहे !
 गतवति वायौ देहापाये भार्या बिभ्यति तस्मिन्
 काये ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
 संप्राप्ते सन्निहिते काले न हि न हि रक्षति
 दुकृञ्करणे ॥१४॥

So long as the soul remains in the body, his family is anxious for his welfare. But when the life-breath leaves his body, even his wife keeps off in fear. Worship the Lord, adore Govinda. Your knowledge of Grammar will be of no help when your end draws near. (14)

सुखतः क्रियते रामाभोगः पश्चाद्वन्त शरीरे रोगः ।
 यद्यपि लोके मरणं शरणं तदपि न मुञ्चति
 पापाचरणम् ॥

भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
 संप्राप्ते सन्निहिते काले न हि न हि रक्षति
 दुकृञ्करणे ॥१५॥

The person, who for the sake of pleasure, is a slave to lust, makes his body a victim to disease. Knowing that death is the final end, it is strange that very few give up their sinful habits. Take refuge in the Lord, and worship him. Your knowledge of Grammar will in no way help you when Death is near. (15)

कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा
दानम् ।

ज्ञानविहीने सर्वमनेन मुक्तिर्न भवति जन्मशतेन ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥१६॥

Man in order to get salvation may go on a pilgrimage to Ganga-Sagar, or keep fasts or give alms to the poor. But without knowledge of the Ultimate Reality all these practices will not ensure his Freedom even in the span of a hundred lives. Worship Govinda, adore him. Grammar will not be of any avail when Death approaches near. (16)

रथ्याकर्षटविरचितकन्थः पुण्यापुण्यविवर्जित-
पन्थः ।

नाहं न त्वं नायं लोकः तदपि किमर्थं
क्रियते शोकः ॥
भज गोविन्दं भज गोविन्दं भज गोविन्दं मूढमते ।
सम्प्राप्ते सन्निहिते काले न हि न हि रक्षति
डुकृञ्करणे ॥१७॥

A monk (one who has renounced the world) puts on rags thrown away on the road-side. Free from vice or virtue, he advances forward. For him the world does not exist, nor you nor I. Why then should we be sorrowful? Worship Govinda, O fool! Adore Him. No literary knowledge will help you when your end draws near. (17)

RENUNCIATION

There are two familiar terms of renunciation mentioned in our scripts
 (i) "Renunciation" (Sanyasa) (ii)
 "Abandonment" (Tyaga).

Unless we discover in ourselves the capacity to banish from our mind, its various unhealthy Relationships with the world outside and re-educate it (mind) to be continuously vigilant and alert to live in a healthy, intelligent spirit of detachment (Tyaga), the total withering away of false ego and its endless desire - promptings, Sanyasa can never be achieved. Sanyasa without Tyaga (detachment) spirit is an empty show.

In this poem of "चरपटपञ्जरिकास्तोत्रम्"
 (Charpatpanjirikatotram) and in the follow-

ing poem " द्वादशपञ्जरिकास्तोत्रम् " (Dvadushi-panjirikatotram) the author Bhagwan Shankaracharya has thus stressed on 'TYAGA' and has instructed an aspirant to discover and abandon the various unhealthy relations with the world outside, by means of deepthinking (Vichara) and be vigilant and alert to live in a healthy, intelligent spirit of Detachment 'TYAGA'.

What ever mars man is evil. While yet in ignorance man's pretension to the renunciation of action is sheer hypocrisy which he should not resort to.

Renunciation is to begin with those things which are nearest and dearest. It is this false ego which attaches us to this false world of sorrow, and detaches us from our real nature, which is Absolute Bliss. Unless this false egoism is not eradicated, realization is impossible. Simple retiring in a forest will not do, because the false-ego is still there. The man of renunciation is one who gets rid of his ego.

Instinctly, in our inborn ignorance, we act, motivated by our ego and ego-centric desires. A man acts, thoughtlessly, propelled by his own wrong tendencies, he acts in the world seeking joy and earning

for himself fleeting happiness, endless sorrows and inexhaustible mental impressions (VASANAS). These 'Vasanas' invite new fields for exhaustion through their free expressions in action. The way out from this non-stop vicious circle of ego-motivated action which creates 'Vasanas' is the path of RIGHT-ACTION. God dedicated self-less action performed in a spirit of devotion and self-surrender exhaust the existing 'Vasanas'.

A true renunciation is not in giving up the property or even family, but the true renunciation is doing away with idea of possession, the enjoyer, the agent or of false personality i. e. false-ego and its endless desire-promptings.

In short RENUNCIATION is the goal to be reached through the process of ABANDONMENT (TYAGA).

—*Svayamananda*

द्वादशपञ्चारिकास्तोत्रम्

The following few slokas, composed by Shri Shankaracharya, must prove very helpful in giving a thorough shaking to the fortunate few, and lead them to shun their deepseated delusion and foolish attachment to the unreal aspect of this worldly life.

Aum — Shanti ! Shanti ! Shanti !

मूढ जहीहि धनागमवृष्णां कुरु सदबुद्धिं मनसि
वितृष्णाम् ।

यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय
चित्तम् ॥१॥

O fool! Give up your feverish thirst for hoarding wealth and property. Be guided by true wisdom and keep your mind free from all greed. Be content with what you get according to your past karmas, and keep cheerful. (1)

अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः
सत्यम् ।

पुत्रादपि धनभाजां भीतिः सर्वत्रैषा विहिता
रीतिः ॥२॥

You must remember that riches are the source of grief. No trace of real joy can be found in them. A rich man fears even his own son. This is usually the case everywhere. (2)

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः ।
कस्य त्वं कः कुत आयातः तत्त्वं चिन्तय
तदिह भ्रातः ॥३॥

Who is your wife ? Who is your son ? This mortal world is strange. Who are you, and who is your own ? Where is your home, whence you have come ? Think deeply over these things, my brother. (3)

मा कुरु धनजनयौवनगर्वं हरति निमेषात्
कालः सर्वम् ।
मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविश.
विदित्वा ॥४॥

Be not proud of your wealth or youth or your friends. Time, the great destroyer, will take them away within the twinkling

of an eye. Give up all this illusion of the world, and try to realise your True-Self the Ultimate Truth. (4)

कामं क्रोधं लोभं मोहं त्यक्त्वात्मानं भावय
कोऽहम् ।

आत्मज्ञानविहीना मूढास्ते पच्यन्ते नरक-
निगूढाः ॥५॥

Give up lust, anger, greed and delusion. Think well to find out who you really are. Those, who have no knowledge of their True Self, are fools, and suffer long in hell. (5)

सुरमन्दिरतरुमूलनिवासः शय्याभूतलमजिनं
वासः :

सर्वपरिग्रहभोगत्यागः कस्य सुखं न करोति
विरागः ॥६॥

Make your home in a temple or under a tree. Dress yourself with the deer-skin, and have bare earth for your bed. Do not accept gifts and not be led astray by sense-pleasures. You are then sure to feel contented and happy with this attitude of dispassion. (6)

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रह-
सन्धौ ।

भव समचित्तः सर्वत्र त्वं वाञ्छसि अचिरात्
यदि विष्णु त्वम् ॥७॥

Have nothing to do with a friend or a foe, your son kinsman, peace or war. Look upon all these equally. Then alone can you hope to enter the realm of Vishnu. (7)

त्वयि मयि चान्यत्रैको विष्णुः व्यर्थं कुप्यसि
मय्यसहिष्णुः ।

सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदज्ञानम् ॥८॥

It is Vishnu alone who dwells in you, in me and in everything. Your anger or impatience has no meaning. When you see yourself in everyone, the idea of duality must disappear. (8)

प्राणायामं ग्रन्थाहारं नित्यानित्यविवेकविचारम् ।

जाप्यसमानसमाधिविधानं कुरु अवधानं महद-
वधानम् ॥९॥

Control your senses and restrain your breath. Discriminate between the true and

the false. Calm down your restless mind, and repeat the holy name of God. This is the law, which you must follow with all your heart. (9)

नलिनीदलगतजलमतितरलं तद्वज्जीवितमति-
शयचपलम् !

विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च
समस्तम् ॥१०॥

The life of man is as fickle and uncertain as rain-drops on a lotus leaf. The whole of mankind is subject to grief, disease and egoism. Try to understand this thoroughly. (10)

का तेऽष्टादशदेशे चिन्ता वातुल किं तव नास्ति
नियन्ता ।

यस्त्वां हस्ते सुदृढनिबद्धे बोधयति प्रभवादि-
विरुद्धम् ॥११॥

Why do you feel so much distracted and distressed? O unreasonable man! Have you no guide to hold you firm, who could explain to you all about life and death? (11)

गुरुचरणाम्बुजनिर्भरभक्तः संवारादचिराद्भव
 मुक्तः ।
 इन्द्रियमानसनियमादेवं द्रक्ष्यसि निजहृदयस्थं
 देवम् ॥१२॥

Remain devoted to the lotus feet of
 your Guru and free yourself quickly from
 enslavement of this world. You can see
 the Lord within your heart only when
 you curb your senses and mind. (12)

Om —Peace ! Peace ! Peace !

ओमिति ब्रह्म ।
 ओमिति इदं सर्वम् ॥

Aum is this Brahman.
Aum is all this.



MEDITATION

THERE are several methods of meditation recommended by Vedanta, which lead to the realisation of Brahman. The following two methods are popularly known :—

- (i) OBJECTIVE meditation (SAKARA)
- (ii) SUBJECTIVE „ (NIRAKARA)

In the Objective meditation the Ideal is regarded outside, and in Subjective the Ideal is regarded inside. Both the Objective and Subjective types of meditation lead to the same goal i. e. realization of Brahman.

Bhagvan Shri Krishna has explained to Arjuna in the 12th Chapter of Shri Bhagvatgita — “Those whose minds are fixed on Me in steadfast love, worshipping me with absolute faith, I consider them to have greater understanding of Yoga, and as for those who meditate on the unmanifest, indefinable, changeless, omnipresent, constant, Eternal & beyond thought having all the senses under control, being tranquil-minded, and devoted to the welfare of humanity seeing the Atman in

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every creature, they also will certainly come to Me."

There is a great controversy even today in the world about the method of meditation:- Can the Lord be meditated upon and realised ultimately through Idol worship or through formless meditation called Subjective?

It is quite well known that in the world there are two types of seekers, seeking one and the same goal. Some meditate upon the manifested form of the Infinite, and others contemplate upon the Unmanifested Supreme. Both of them progress onwards.

The Objective meditation associated with a form symbol is called "SABDANUVI-DHA." It consists in repeating such a Mahavakya as — PRAJNANAM BRAHMAN (consciousness is Brahman). The aspirant while repeating the Mahavakya with faith, steadfastness and devotion reflects on its meaning. His doors of immortality open, and step by step he identifies himself with the Absolute Reality.

"As one thinks, so one becomes" is a popular saying in this world, and the same has been experienced to be true by

the seers and saints of the past. The imagination, which leads one to bondage, leads to liberation if applied contrawise. It is our own thought, which, if directed wrongly, binds us, while if directed rightly, liberates us.

As in the Objective meditation, so in the Subjective meditation associated with the sound symbol, the aspirant repeats the Mahavakya — “Aham Brahmasmi” (I am Brahman), and reflects on its meaning. He is Brahman in reality, Eternal, Pure, Bliss Absolute and Existence Absolute. Ultimately sound leads to silence and the form to the formless, and the aspirant gradually steps towards Knowledge, and all the doubts are purged away from his mind. The Aspirant realises that his fleshy body is the gross adjunct of the Atman, and he himself is in reality the pure Consciousness and witness of all.

The following is a beautiful poem, “Nirvanashatkam” by name, composed by Bhagvan Shankaracharya. ‘Nirvana’ in Sanskrit means (Blowing out, as of flame), annihilation of desire, passion and ego; liberation characterised by Freedom and Bliss. The Six Stanzas are of Subjective Meditation, associated with the Sound

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Symbol 'Shivoham' (I om Shiva). It will definitely lead us to the realization of the Supreme Truth, if we repeat it with faith and steadfastness, while reflecting upon its meaning.

—Svayamananda



निर्वाणषट्कम्

SIX STANZTS ON NIRVANA

ओं मनोबुद्धयहङ्कारचित्तानि नाहं न च श्रोत्र-
जिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुश्चिदानन्दरूपः
शिवोऽहं शिवोऽहम् ॥१॥

*Aum manobudhyahankara chittani naham,
na cha*

*Shrotrajihve na cha ghranancetre,
Na cha vyoma bhumir na tejo na vayu,
Chidananda rupah Shivoham Shivoham.*

- 1) Aum; I am not mind or intelligence, ego or chitta, ears nor tongue, nor even the senses of smell and sight. I am neither ether nor air nor fire nor water and not even earth. I am the

Bliss Absolute and Pure Consciousness.
I am Shiva ! I am Shiva !

Notes :—

'I' :— we know that we are, but we do not know what we are and what our real nature is. We pass through three states (waking, dreaming and deep sleep states) daily, and yet do not know which of them conforms to our nature. It is therefore, necessary to investigate into—"who am I"?

Chitta :—

The internal organ called Antahkarana constitutes of Manas, Budhi, Chitta and Ego.

Manas — It cannot determine an object.

Budhi — The determination faculty.

Chitta — Seat of memory.

Ego (Ahankara) — It identifies itself with body. Ether, air, fire, water and earth — The effect of these five elements is the gross body of the Atman.

न च प्राणसंज्ञो न वै पञ्चवायुर्न वा सप्तधातुर्न-
वा पञ्चकोशः ।

न वाक्याणिपादं न चोपस्थपायू चिदानन्दरूपः
शिवोऽहं शिवोऽहम् ॥२॥

*Na cha pranasanghyo na vai panchavayur
Na va sapta dhatur na va panchakoshah,
Na vakpanipadam no chopasthapayu,
Chidanandarupah Shivoham Shivoham.*

- 2) I am neither the body, nor a combination of seven elements nor again its five sheaths. I am not hands, feet, tongue nor even the organs of action. I am Bliss Absolute and Pure Consciousness. I am Shiva! I am Shiva!

Notes :—

- i) *Body :—* Water, blood, flesh, fat, bone, marrow and semen are the seven elements of the body. It is the effect of five elements after quintuplication.
- ii) *I am not the body :—* I am neither the gross, nor the subtle nor even the causal body.
- iii) *Five Sheaths :—* The physical structure of man is constituted of five sheaths:—
 - a) Annamaya kosha (Food Sheath)
 - b) Pranamaya Kosha (Vital air sheath)
 - c) Manomaya Kosha (Mental sheath).
 - d) Vigyanamaya Kosha (Intellectual sheath).
 - e) Anandamaya Kosha (Bliss sheath).

Our Self has come to be, in a sense, enveloped by matter, and the various envelopments are called sheaths. There is no contact, as such, between these material coverings and the Atman, but the former gains semblance of life only in the presence of matter.

iv) *Organs of action* :— There are ten sense-organs according to Vedanta :—

- a) Five organs of perception — organs of sight, touch, hearing, smell and taste, and
- b) Five organs of action — organ of speech, the hands, the feet, and the organs of excretion and generation.

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मात्सर्य-
भावः ।

न धर्मो न चार्थो न कामो न मोक्षश्चिदानन्दरूपः
शिवोऽहं शिवोऽहम् ॥३॥

*Na me dvesharagau na me lobmohan
Mado naiva me naiva matsaryabhavah,
Na dharmo na chartho na kamo na mokshah,
Chidananda rupah Shivoham Shivoham.*

- 3) I have no greed no delusion and not hatred no liking. I have no pride or

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Na punyam na papam na saukhyam na
 dukham,
 Na mantro na tirtham na vada na yagyah,
 Aham bhojanam naiva bhojyam na bhokta,
 Chidananda rupah Shivoham Shivoham.

- 4) I have no pleasure or pain (outcome of virtue and vice). I am neither the mantra nor the altar (place of worship), nor vedas nor ritual sacrifice. I am neither the eater, nor the food. nor the act of eating. But I am Bliss

Absolute and pure consciousness. I am Shiva! I am Shiva!

Note:—

As 'I' am neither the gross, nor subtle nor even the causal body, an enquiry into the real nature of the Self leads one to Ultimate Reality — The Atman or Brahman.

Pleasure and pain exist only so far as Jiva is in Bondage. Pleasure and pain are due to the contact of senses with their objects. One, who identifies himself with the body is grieved. But the mind of one who identifies himself with the Reality does not waver.

न मृत्युर्न शङ्का न मे जातिभेदः पिता नैव मे
नैव माता न जन्म ।

न बन्धुर्न मित्रं गुरुर्नैव शिष्यश्चिदानन्दरूपः-
शिवोऽहं शिवोऽहम् ॥५॥

*Na mrityar na shanka na me jatibhedah,
Pita naiva me naiva mata me januma,
Na bandhur na mitram Gurur naiv shishyah
Chidananda rupah Shivoham Shivoham.*

- 5) I have no death nor any fears. There is no distinction of caste for me. I

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have neither father nor mother,
nor have I any birth. I have no
friend nor any colleague, no disciple
nor any Guru. I am Bliss Absolute
and pure consciousness. I am Shiva!
I am Shiva!

Note :—

So for as Jiva is ignorant and in
Bondage, he has fear of death and
takes births again and again. It is
only till then that his love is confined
to his friends and relatives. But when
he identifies himself with the whole
creation, the whole world is his family.

अहं निर्विकल्पो निराकाररूपो विभुत्वाञ्च सर्वत्र
सर्वद्रियाणाम् ।

न वासङ्गतं नैव मुक्तिर्न मेयश्चिदानन्दरूपः
शिवोऽहं शिवोऽहम् ॥६॥

*Aham nirvikalpo nirakara rupo,
Vibhutvat cha sarvatra sarvendrayanam,
Na vasamgatam naiva muktir na meyah
Chidananda rupah Shivoham Shivoham.*

- 6) I am formless, changeless and all-
pervading. I exist everywhere and am
beyond the senses. I am not salvation,
nor anything to be known. I am

Absolute Bliss and pure consciousness,
I am Shiva! I am Shiva!

Note:—

To be born, to exist, to grow, to change
and to decay and perish — these are six
kinds of modifications undergone by
the body, constituted of elements. But
'I' (the Atman) remains unaffected by
these changes.

ओं नमो मङ्गलमूर्तये ।

*AUM — Adoration to one who is the very
embodiment of Bliss and Auspiciousness.*



ERRATA

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